

THE GREAT CONTROVERSY

Between Christ and His Angels, and Satan and His Angels.

CHAPTER ONE.

THE FALL OF SATAN.

BY MRS. E. G. WHITE.

SATAN in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance, and shone around him brighter and more beautiful than around the other angels; yet Jesus, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Satan was envious of Christ, and in his ambition assumed command which devolved on Christ alone.

The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by himself that Christ should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. His word was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host. Especially was he to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon it. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him. Satan was jealous and envious of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge his supremacy and high authority and rightful rule, Satan bowed with them; but his heart was filled with envy and hatred. Christ had been taken into counsel with the Father in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of heaven, his power and authority to be the same as that of God himself. Satan thought that he was himself a favorite in heaven among the angels. He had been highly exalted; but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. Satan thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself?

He left the immediate presence of the Father, dissatisfied, and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given to Jesus to the neglect of himself. He told them that henceforth all the precious liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey him. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.

Angels that were loyal and true sought to reconcile this first great rebel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasons sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus was the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute. They had urged that Christ's receiving special honor from the Father, in the presence of the

angels, did not detract from the honor that he had heretofore received. The angels wept, and anxiously sought to move Satan to renounce his wicked design and yield submission to their Creator. All had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice?

Satan refused to listen, and turned from the loyal angels, denouncing them as slaves. These angels, true to God, stood in amazement as they saw that Satan was successful in his effort to excite rebellion. He promised them a new and better government, in which all would be freedom. Great numbers signified their purpose to accept Satan as their leader and chief commander. As he saw his advances were met with success, he flattered himself that he should yet have all the angels on his side, and that he would be equal with God himself, and his voice of authority would be heard in commanding the entire host of heaven. Again the loyal angels warned Satan, and assured him what must be the consequences if he persisted; that he who could create the angels, could by his power overturn all their authority, and in some signal manner punish their audacity and terrible rebellion. To think that an angel should resist the law of God which was as sacred as himself; they warned the rebellious to close their ears to Satan's deceptive reasonings, and advised Satan, and all who had been affected by him, to go to God and confess their wrong for even admitting a thought of questioning his authority.

Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, and be again received to the confidence of the Father and his dear Son. The mighty revolter then declared that he was acquainted with God's law, and if he should submit to servile obedience, his honor would be taken from him. No more would he be intrusted with his exalted mission. He told them that himself and they also had now gone too far to go back, and he would brave the consequences; for to bow in servile worship to the Son of God he never would; that God would not forgive, and now they must assert their liberty and gain by force the position and authority which was not willingly accorded to them.

The loyal angels hasten speedily to the Son of God, and acquaint him with what is taking place among the angels. They find the Father in conference with his beloved Son, to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan could be forever put down. The great God could at once have hurled this arch deceiver from heaven; but this was not his purpose. He would give the rebellious an equal chance to measure strength and might with his own Son and his loyal angels. In this battle every angel would choose his own side, and his character and purposes would be manifested to all. It would not have been safe to suffer any who united with Satan in his rebellion to continue to occupy heaven. They had learned the lesson of genuine rebellion against the unchangeable law of God; and this is incurable. If God had exercised his power to punish this chief rebel, dissatisfied angels would not have been manifested; hence he took another course; for he would manifest distinctly to all the heavenly host, his justice and his judgment.

It was the highest crime to rebel against the government of God. All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at their head. Satan was warring against the law of God, because ambitious to exalt himself, and unwilling to submit to the authority of God's Son, heaven's great commander.

All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before him. He stood up proudly and urged that he should be equal with God, and should be taken into conference with the Father and understand his purposes. God informed Satan that to his Son alone he would reveal his secret purposes, and he required all the family in heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in heaven. Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, These are with me! Will you expel these also, and make such a void in heaven? He then declared that he was prepared to resist the authority of Christ, and to defend his position in heaven by force of might, strength against strength.

Good angels wept to hear the words of Satan, and his exulting boasts. God declared that the rebellious should remain in heaven no longer. Their high and happy state had been held upon condition of obedience to the law which God had given to govern the high order of intelligences. But no provision had been made to save those who should venture to transgress his law. Satan grew bold in his rebellion, and expressed his contempt of the Creator's law. This Satan could not bear. He claimed that angels needed no law; but should be left

free to follow their own will, which would ever guide them right; that law was a restriction of their liberty, and that to abolish law was one great object of his standing as he did. The condition of the angels he thought needed improvement. Not so the mind of God, who had made laws and exalted them equal to himself. The happiness of the angelic host consisted in their perfect obedience to law. Each had his special work assigned him; and until Satan rebelled, there had been perfect order and harmony among the angels in heaven. Then there was war in heaven. The Son of God, the Prince of heaven, and his loyal angels, engaged in conflict with the arch rebel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathizers were expelled from heaven. All the heavenly host acknowledged and adored the God of justice. Not a taint of rebellion was left. All was again peaceful and harmonious as before.

The loyal angels mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in heaven. The Father consulted Jesus in regard to at once carrying out their purpose to make man to inhabit the earth. He would place man upon probation to test his loyalty, before he could be rendered eternally secure. If he endured the test wherewith God saw fit to prove him, he should eventually be equal with the angels. He was to have the favor of God, and he was to converse with angels, and they with him. He did not see fit to place them beyond the power of disobedience.

CHAPTER TWO.

THE CREATION.

The Father and the Son engaged in the mighty, wondrous work they had contemplated, of creating the world. The earth came forth from the hand of the Creator exceedingly beautiful. There were mountains and hills and plains; and interspersed among them were rivers and other bodies of water. The earth was not one extensive plain. Its surface was diversified with hills and mountains. These, however, were not high and ragged as they now are, but regular and beautiful in shape. The bare, high rocks were never seen upon them, but lay beneath the surface, answering as bones to the earth. The waters were regularly dispersed. The hills, mountains, and very beautiful plains, were adorned with plants and flowers, and tall, majestic trees of every description, which were many times larger, and much more beautiful, than trees now are. The air was pure and healthful, and the earth seemed like a noble palace. Angels beheld and rejoiced at the wonderful and beautiful works of God.

After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, "Let us make man in our image." As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble—perfect in symmetry, and very beautiful.

This sinless pair wore no artificial garments. They were clothed with a covering of light and glory, such as the angels wear. While they lived in obedience to God, this circle of light enshrouded them. Although everything God had made was in the perfection of beauty, and there seemed nothing wanting upon the earth which God had created to make Adam and Eve happy, yet he manifested his great love to them by planting a garden especially for them. A portion of their time was to be occupied in the happy employment of dressing the garden, and a happy employment in receiving the visits of angels, listening to their instruction, and in happy meditation. Their labor was not wearisome, but pleasant and invigorating. This beautiful garden was to be their home, their special residence.

In this garden the Lord placed trees of every variety for usefulness and beauty. There were trees laden with luxuriant fruit, of rich fragrance, beautiful to the eye, and pleasant to the taste, designed of God to be food for the holy pair. There were the lovely vines which grew upright, laden with their burden of fruit, unlike anything man has seen since the fall. The fruit was very large, and of different colors; some nearly black, some purple, red, pink, and light green. This beautiful and luxuriant growth of fruit upon the branches of the vine was called grapes. And it was the happy labor of Adam and Eve to form beautiful bowers from the branches of the vine, and train them, forming dwellings of nature's beautiful, living trees and foliage, laden with fragrant fruit.

(To be Continued.)

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AND HIS ANGELS.

CHAPTER ONE.
THE FALL OF SATAN.

BY MRS. E. G. WHITE.

(Continued.)

THE earth was clothed with beautiful verdure, while myriads of fragrant flowers of every variety and hue sprang up in rich profusion around them. Every thing was tastefully and gloriously arranged. In the midst of the garden stood the tree of life, the glory of which surpassed all other trees. Its fruit looked like apples of gold and silver, and was to perpetuate immortality. The leaves contained healing properties.

Very happy were the holy pair in Eden. Unlimited control was given them over every living thing. The lion and the lamb sported together peacefully and harmlessly around them, or slumbered at their feet. Birds of every variety of color and plumage flitted among the trees and flowers, and about Adam and Eve, while their mellow-toned music echoed among the trees in sweet accord to the praises of their Creator.

Adam and Eve were charmed with the beauties of their Eden home. They were delighted with the little songsters around them, wearing their bright yet graceful plumage, and warbling forth their happy, cheerful music. The holy pair united with them, and raised their voices in harmonious songs of love, praise, and adoration, to the Father and his dear Son, for the tokens of love which surrounded them. They recognized the order and harmony of creation, which spoke of wisdom and knowledge which were infinite. Some new beauty and additional glory of their Eden home they were continually discovering, which filled their hearts with deeper love, and brought from their lips expressions of gratitude and reverence to their Creator.

CHAPTER THREE.

THE TEMPTATION AND FALL.

In the midst of the garden, near the tree of life, stood the tree of knowledge of good and evil. This tree was especially designed by God to be a pledge of the obedience, faith, and love of our first parents. Of this tree the Lord commanded them not to eat, lest they die. He told them that they might freely eat of all the trees of the garden except one; but if they ate of that tree they should surely die.

When Adam and Eve were placed in the beautiful garden they had everything for their happiness which they could desire. But the Creator chose, in his all-wise arrangements, to test their loyalty before they could be rendered eternally secure. They were to enjoy his favor, and he was to converse with them, and they with him. Yet he did not place evil out of their reach. Satan was permitted to tempt them. If they endured the trial, they were to be in perpetual favor with God and the heavenly angels.

The hour for joyful happy songs of praise to God and his dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader.

Satan stood in amazement at his new condition. His happiness was gone. He looked upon the angels who, with him, were once so happy, but who had been expelled from heaven with him. Before their fall not a shade of discontent had marred their perfect bliss. Now all seemed changed. Countenances which had reflected the image of their Maker were gloomy, and despairing. Strife, discord, and bitter recrimination were among them. Previous to their rebellion these things had been unknown in Heaven. Satan now beheld the terrible results of his rebellion. He shuddered, and feared to face the future, and to contemplate the end of these things.

Where was he? Was it not all a horrible dream? Was he shut out of Heaven? Were the gates of Heaven never more to open and admit him? Bright, holy angels bow before the Father, but no more will Satan unite with them in heavenly song. No more will he bow in reverence and holy awe before the presence of the eternal God. Could he be again as when he was pure, true, and loyal, gladly would he yield up the claims of his authority. But he was lost beyond redemption, for his presumptuous rebellion! And this was not all; he had led others to rebellion and to the same lost condition with himself—angels who had never thought to question the will of Heaven, or refuse obedience to the law of God till he had put it into their minds, presenting before them that they might enjoy a greater good, a higher and more glorious liberty. This had been the sophistry whereby he had deceived them. A responsibility now rests upon him from which he would fain be released.

These fallen spirits had become turbulent with disappointed hopes. Instead of greater good, they were experiencing the sad results of disobedience and disregard of law. Never more would these unhappy beings be swayed by the mild rule of Jesus Christ. Never more would their spirits be stirred by the deep, earnest love, peace, and joy, which his presence had ever inspired in them, to be returned to him in cheerful obedience and reverential honor.

Satan trembled as he viewed his work. He was alone, in meditation upon the past, the present, and the future. His mighty frame shook as with a tempest. An angel from Heaven was passing. Satan called him, and intreated an interview with Christ. This was granted. He then related to him that he repented of his rebellion, and wished again to enjoy the favor of God. He was willing to take the place which had been assigned him, and be under Christ's command. The Son of God wept at Satan's woe, but told him, as the mind of the Father, that this could never be. Heaven must not be placed in jeopardy. The peace of Heaven would be marred, should he be received back; for sin originated with him; the seeds of rebellion were still within him. He had no occasion for his course, and he had not only hopelessly ruined himself, but the host of angels also, who would still have been happy in Heaven had he remained steadfast. The law of God could condemn, but could not pardon.

Satan did not repent of his rebellion because he saw the goodness of God which he had abused. The wretchedness he realized in losing the sweet light of Heaven, the sense of guilt which forced itself upon him, and the disappointment he experienced in not finding his expectations realized, were the cause of his grief. To be commander out of Heaven, was vastly different from being thus honored in Heaven. The loss of all the privileges of Heaven seemed too much to be borne. He wished to regain these.

The great change in his position had not increased his love for God, nor for his wise and just law. When Satan became fully convinced that it was impossible for him to be re-instated in the favor of God, he manifested his malice with increased hatred and fiery vehemence.

God knew that such determined rebellion would not remain inactive. Satan would invent means to annoy the heavenly angels, and show contempt for his authority. As he could not gain admittance within the gates of Heaven, he would wait just at the entrance, to taunt the angels and seek contention with them as they should pass in and out. He would seek to destroy the happiness of Adam and Eve. He would endeavor to incite them to rebellion, knowing that this would cause grief in Heaven.

His followers were seeking him; and he aroused himself, and assuming a look of defiance, informed them of his plans to wrest from God the noble Adam and his companion Eve. If he could in any way beguile them to disobedience, God would make some provision whereby they might be pardoned, and then him-

self and all the fallen angels would be in a fair way to share with them of God's mercy. If they should fail to obtain pardon, they could unite with Adam and Eve, whose transgression would place them also in a state of rebellion; and thus they could take possession of Eden, and hold it as their home. And if they could gain access to the tree of life in the midst of the garden, their strength would, they thought, be equal to that of the holy angels, and even God himself could not expel them.

Satan held a consultation with his evil angels. They did not all readily unite to engage in this hazardous and terrible work. He told them that he could not intrust the work to any one of them; for he thought that he alone had wisdom sufficient to carry forward so important an enterprise. He wished them to consider the matter while he should leave them and seek retirement, to mature his plans. He sought to impress upon them that this was their last and only hope. If they failed here, all prospect of regaining and controlling Heaven, or any other part of God's creation, was hopeless.

Satan went alone to mature plans that would most surely secure the fall of Adam and Eve. He had fears that his purposes might be defeated. And again, even if he should be successful in leading Adam and Eve to disobey the commandment of God, and thus become transgressors of his law, and no good come to himself, his own case would not be improved; his guilt would only be increased. He shuddered at the thought of plunging the holy, happy pair into the misery and remorse which he was himself enduring. He seemed in a state of indecision; at one time firm and determined, then hesitating and wavering.

His angels were seeking him, their leader, to acquaint him with their decision. They will unite with him in his plans, and with him bear the responsibility, and share the consequences. Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, and do all in his power to defy the authority of God and his Son. He acquainted them with his plans. If he should come boldly upon Adam and Eve and make complaints of God's own Son, they would not listen to him for a moment, but would be prepared for such an attack. Should he seek to intimidate them because of his power, so recently an angel in high authority, he could accomplish nothing. He decided that cunning and deceit would do what might or force could not.

God assembled the angelic host to take measures to avert the threatened evil. It was decided in Heaven's council for angel's to visit Eden and warn Adam that he was in danger from the foe. Accordingly, two angels sped on their way to visit our first parents. The holy pair received them joyfully, expressing their gratitude to their Creator for surrounding them with such a profusion of his bounty. Everything lovely and attractive was theirs to enjoy, and everything seemed wisely adapted to their wants. Above all other blessings they prized the society of the Son of God and the heavenly angels; for at every visit they had much to relate to them, of their new discoveries of the beauties of nature in their Eden home; and they had questions to ask relative to many things which they could but imperfectly comprehend.

The angels graciously and lovingly gave them the desired information. They also gave them the sad history of Satan's rebellion and fall. They then distinctly informed them that the tree of knowledge was placed in the garden to be a pledge of their obedience and love to God; that the high and happy estate of the holy angels was to be retained upon condition of obedience; and that they were similarly situated—they could obey the law of God and be inexpressibly happy, or disobey, and lose their high estate, and be plunged into hopeless despair.

They told Adam and Eve that God would not compel them to obey—that he had not removed from them power to

go, contrary to his will; they were moral agents, free to obey or disobey. There was but one prohibition that God had as yet seen fit to lay upon them. If they should transgress the will of God, they would surely die. They told them also, that the most exalted angel, next in order to Christ, had refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had caused war in Heaven, and as the result the rebel leader and every angel who united with him in questioning the authority of the great Jehovah, had been driven out of Heaven; and that this fallen foe was now an enemy to all that concerned the interest of God and his dear Son.

They told them that Satan purposed to do them harm, and it was necessary for them to be guarded, for they might come in contact with the fallen foe; but he could not harm them while they yielded obedience to God's command; for, if necessary, every angel from Heaven would come to their help rather than that he should in any way do them harm. But if they disobeyed the command of God, then Satan would have power to ever annoy, perplex, and trouble them. If they remained steadfast against the first insinuations of Satan, they were as secure as the heavenly angels. But if they yielded to the tempter, He who spared not the exalted angels would not spare them. They must suffer the penalty of their transgression; for the law of God was as sacred as himself, and he required implicit obedience from all in Heaven and on earth.

The angels cautioned Eve not to separate from her husband in her employment; for she might be brought in contact with this fallen foe. If separated from each other, they would be in greater danger than if they were together. The angels charged them to follow closely the instructions which God had given them in reference to the tree of knowledge; for in perfect obedience they were safe, and the foe could then have no power to deceive them. God would not permit Satan to follow the holy pair with continual temptations. He could have access to them only at the tree of knowledge of good and evil.

Adam and Eve assured the angels that they would never transgress the express command of God; for it was their highest pleasure to do his will. The angels united with them in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard their joyful adoration of the Father and the Son. And as he heard it, his envy, hatred, and malignity increased, and he expressed to his followers his anxiety to incite Adam and Eve to disobedience, and at once bring down the wrath of God upon them, and change their songs of praise to hatred, and curses against their Maker.

Satan then assumed the form of a serpent, and entered Eden. The serpent was a beautiful creature, with wings; and while flying through the air, his appearance was bright, resembling burnished gold. He did not go upon the ground, but went from place to place through the air, and ate fruit like man. Satan entered into the serpent, who took his position in the tree of knowledge, and commenced leisurely eating of the fruit.

Eve, unconsciously at first, separated from her husband in her employment. When she became aware of the fact, she felt that there might be danger; but again she thought herself secure, even if she did not remain close by the side of her husband. She had wisdom and strength to know if evil came, and to meet it. This the angels had cautioned her not to do. Eve found herself gazing with mingled curiosity and admiration upon the fruit of the forbidden tree. She saw it was very lovely, and was reasoning with herself why God had so decidedly prohibited their eating it. Now was Satan's opportunity. He addressed her as though he was able to divine her thoughts, "Yea, hath God said, Ye shall not eat of every tree of the garden?" Thus, with soft and pleas-

ant words, and with musical voice, he addressed the wondering Eve. She was startled to hear a serpent speak. He extolled her beauty and exceeding loveliness, which was not displeasing to Eve. But she was amazed, for she knew that to the serpent God had not given the power of speech.

Eve's curiosity was aroused. Instead of fleeing from the spot, she listened to hear a serpent talk. It did not occur to her mind that it might be that fallen foe, using the serpent as a medium. It was Satan that spoke, not the serpent. Eve was beguiled, flattered, infatuated. Had she met a commanding personage, possessing a form like the angels, and resembling them, she would have been upon her guard. But that strange voice should have driven her to her husband's side to inquire of him why another should thus freely address her. But she enters into a controversy with the serpent. She answers his question, "We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The serpent answers, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Satan would convey the idea that by eating of the forbidden tree, they would receive a new and more noble kind of knowledge than they had hitherto attained. This has been his special work with great success ever since his fall, to lead men to pry into the secrets of the Almighty, and not to be satisfied with what God has revealed, and not careful to obey that which was commanded. He would lead them to disobey God's commands, and then make them believe that they are entering a wonderful field of knowledge. This is a miserable deception. They fail to understand what God has revealed, they disregard his explicit commandments, aspire after wisdom, independent of God, and seek to understand that which he has been pleased to withhold from mortals. They are elated with their ideas of progression, and charmed with their own vain philosophy; but they grope in midnight darkness relative to true knowledge. They are ever learning, and never able to come to the knowledge of the truth.

It was not the will of God that this sinless pair should have any knowledge of evil. He had freely given them the good, but withheld the evil. Eve thought the words of the serpent wise, and she received the broad assertion, "Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil,"—making God a liar. Satan boldly insinuates that God had deceived them to keep them from being exalted in knowledge equal with himself. God said, If ye eat "ye shall surely die." The serpent said, If ye eat "ye shall not surely die."

Satan assured Eve that as soon as she ate of the fruit she would receive a new and superior knowledge that would make her equal with God. He called her attention to himself. He ate freely of the tree and found it not only perfectly harmless, but delicious and exhilarating; and he told her that it was because of its wonderful properties to impart wisdom and power that God had prohibited them from tasting or even touching it; for he knew its wonderful qualities. The tempter stated that by eating of the fruit of the forbidden tree he had attained the power of speech. He intimated that God would not carry out his word. It was merely a threat to intimidate them and keep them from great good. He further told them that they could not die. Had they not eaten of the tree of life which perpetuates immortality? He said that God was deceiving them to keep them from a higher state of felicity and more exalted happiness.

Satan plucked the fruit and passed it to Eve. She took it in her hand. Now, said the tempter, you were prohibited from even touching it lest ye die. He told her that she would realize no mor-

sense of evil and death in eating than in touching or handling the fruit. Eve was emboldened because she felt not the immediate signs of God's displeasure. She thought the words of the tempter wise and correct. She ate, and was delighted with the fruit. It seemed delicious to her taste, and she imagined that she realized in herself the wonderful effects of the fruit.

She then plucked the fruit for herself and ate, and imagined she felt the quickening power of a new and elevated existence as the result of the exhilarating influence of the forbidden fruit. She was in a state of strange and unnatural excitement as she sought her husband, with her hands filled with the forbidden fruit. She related to him the wise discourse of the serpent, and wished to conduct him at once to the tree of knowledge. She told him she had eaten of the fruit, and instead of feeling any sense of death, she realized a pleasing, exhilarating influence. As soon as Eve disobeyed, she became a powerful medium through which to occasion the fall of her husband.

A sadness came over the countenance of Adam. He appeared afraid and astonished. A struggle seemed to be going on in his mind. He told Eve that he was quite certain that this was the foe whom they had been warned against; and if so, she must die. She assured him she felt no ill effects, but rather a very pleasant influence, and entreated him to eat.

(To be Continued.)

The Fourth Commandment.

BUT why are men unwilling to admit That God's unaltered law is binding yet; That neither all, nor yet a part is slain, But unimpaired its precepts all remain? 'Tis simply this: The fourth command doth say, 'The Sabbath comes upon the seventh day; So they would cast the law itself aside, To shun the day that God has sanctified.

O Fourth Command! what trouble hast thou been. Source of vexation to the sons of men! How have they tugged and toiled, with various plans, To break thy power, and shirk thy just demands! Have chafed and fretted to secure their aim, And render null and void thy obvious claim! Vast circuits they through logic's field have run, And found themselves at last where they begun! Have loud proclaimed that day of rule was o'er, And that the law was binding now no more! Then brought forth reasons for their theories wise, Which fools might laugh at, maniacs despise! Still true are thy demands, thy claims still good, Though men would fain avoid them if they could. All who regard them not must soon confess, And reap the harvest of their sinfulness. Firm and immutable as Heaven's decree Thou e'er hast stood, and thou shalt ever be. Among these holy laws thy place is known, Which God's own finger graved upon the stone. Still thy requirements hold that we must rest Upon the seventh day, which God has blest; His fixed decrees he ne'er will disarrange; For God can never lie, and never change.

—A Word for the Sabbath, by U. Smith.

The Scripture Doctrine of a Future Life.—No. 1.

MANY learned men who believe in the immortality of the soul, have frankly confessed that it is not taught in the Bible.

Oischausen, in his comments on 1 Cor. 15: 13, says: "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible." This is a good confession, and here is another of the same kind.

Bishop Tillotson says: "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."—*Tillotson's Sermons*, Vol. II., Sermon 100.

This is virtually admitting the whole question. Dr. Bagnall, in the *Methodist Quarterly Review* for April, 1852, while advocating the natural immortality of man, makes this confession: "In the Bible, we think there is no passage which can be strictly said to declare that all human souls are immortal."

The celebrated Richard Watson corroborates this statement thus: "That the soul is naturally immortal, . . . is contradicted by the Scripture, which makes our immortality a gift dependent on the will of the giver."—*Theolog. Inst. Vol. II., Part 2, Ch. 18, p. 83.*

Mr. Alger, in his late book says: "The whole tenor and drift of the representations in the Old Testament show that the state of disembodied souls is deep quietude. Freed from bondage, pain, toil, and care, they repose in silence."—*Doc. Fut. Life, chap. 7, p. 153.*

Archbishop Whately says: "To the Christian, indeed, all this doubt would be in-

stantly removed, if he found that the immortality of the soul, as a disembodied spirit, were revealed in the word of God. . . . In fact, however, no such doctrine is revealed to us; the Christian's hope, as founded on the promises contained in the gospel, is the resurrection of the body."—*Quoted by Horne in the Watch Tower, p. 8.*

Bishop Lowth, in his "Lectures on Hebrew Poetry," says, "We there find no exact account, no explicit mention, of immortal spirits."—*Ibid. p. 12.*

This is a significant confession, since the bishop was a firm believer in the soul's immortality. Dr. Neander says, "It was an old Jewish notion that immortality was not founded upon the nature of the soul, but a peculiar gift of divine grace."—*Church Hist. p. 444.*

Here is another good admission from an orthodox writer: "We would express our conviction that the idea of the immortality of the soul has no source in the gospel; that it comes, on the contrary, from the Platonists."—*Dorbu's Hopes of the Church.*

Says Gibbon, "We discover that the doctrine of the immortality of the soul is omitted in the law of Moses."—*Decline and Fall, Vol. I., chap. 15, p. 530.*

In his note on this passage from Gibbon, the orthodox Milman thus admits the same: "Modern writers have accounted in various ways for the silence of the Hebrew legislator on the immortality of the soul."—*Ibid. note.*

Nemesius, bishop of Emesa, in the fifth century, thus states the doctrine of the Jews: "The Hebrews say that originally man was evidently neither mortal nor immortal; but on the confines of either nature; so that, if he should yield to the bodily affections, he should share also the changes of the body; but if he should prefer the nobler affections of the soul, he should be deemed worthy of immortality."—*De Natura Hominis, chap. 1, quoted by Hudson, Debt and Grace, p. 310.*

This plainly shows the faith of the ancient Hebrews, as well as the doctrine of the Bible on this point. Dr. Edward Beecher, in a late excellent work upon the subject of Scriptural Retribution thus frankly confesses that the Bible does not teach the natural immortality of the soul: "But before doing this, it will be expedient to consider the real foundations of any reliable belief in immortality. Plato sought to find them in the inherent nature of the deathless soul, existing from eternity to eternity. Others have sought them in the aspirations of the soul, and the imperfect development of retribution in this life. But the fundamental positions of the system of the Bible are not of this kind. It does not recognize, nay, it expressly denies, the natural and inherent immortality of the soul. It assures us that God only hath immortality. (1 Tim. 6: 16)."—*Doc. of Script. Ret., p. 58.*

Again he says: "There are passages in the Old Testament which were regarded of old, and still are by many, as teaching the ultimate annihilation of the wicked."—*Ibid., p. 72.*

So manifestly true are the foregoing statements that many pious and learned Christian men who have carefully examined the Bible upon this subject, have become thoroughly satisfied that it does not teach the immortality of the soul. Hence they have written many books abundantly showing that no such doctrine is taught in the Bible, but the reverse.

We object to the popular doctrine of man's natural immortality for many reasons which to us seem conclusive against it.

1. IT IS UNREASONABLE.—It is not reasonable that the all-wise Creator should bestow unconditional immortality upon all the race without regard to their moral character, and before any of them had been tested to see what they would develop. What good could come of it; none at all, but much evil. The Scriptures plainly teach that man was placed upon probation. Good and evil were set before him. He was left to develop his own character and determine his own destiny for eternity. The Creator certainly knew that it was possible for man to develop an evil character. If, then, he should first make him immortal, sin and evil would thus become immortalized. God would then have an eternal foe of his own creating. Through the endless cycles of eternity this evil, corrupt, and God-hating creature must continue to insult Heaven and pollute the fair universe of God. Such a supposition, to our mind, impeaches the wisdom of the Creator. And it is answerable for the following erroneous doctrines.

(1.) *Eternal Misery.*—Growing out of the supposition of man's natural immortality is the horrid doctrine of an endless hell of torment for the lost. The Bible plainly teaches that a large share of men will be damned, being found utterly unworthy of the kingdom of God. Just as plainly it declares that all

such shall go into a lake of fire. Now if all men are immortal by their very nature, then all who are lost must continue to live in unutterable anguish and eternal burnings through unending ages. And this is the very doctrine that is professed by the churches of the day, and taught with all its unmitigated horrors by the preachers. We believe it to be a reproach to God, and a stone of stumbling to thousands of thoughtful people. We do know that large numbers are driven into infidelity by this very doctrine.

(2.) *Universalism.*—The unscriptural and unreasonable doctrine of universal salvation has grown out of the doctrine of man's natural immortality. Assuming that all men must, by their very nature, live eternally, the Universalists, being shocked by the horrors of the endless-hell theory, have tried to twist the Scriptures to make themselves and others believe that all men, without regard to character or faith in Christ, will be ultimately saved.

(3.) *Spiritualism.*—The very corner-stone of Spiritualism, the foundation on which it rests, the very tap-root which supplies it with nourishment and vigor, is the theory of the natural immortality of the soul. Assuming that the soul is the real man, that it lives when the body dies, they ask why this living soul cannot come back and communicate with men in the flesh. Granting these premises, their conclusion is a reasonable one, and hence has grown up the abominable system of modern Spiritualism, with all its blasphemous assumptions and moral pollutions. The doctrine of the immortality of the soul is responsible for the whole thing.

(4.) *Purgatory.*—At the door of this same theory of natural immortality, may be laid all the abominations of the papal purgatory. It supposes that when the body dies the soul goes into a place of suffering where it is purified from its sins. The prayers, the money, the sacrifices of its friends on earth can aid in releasing it from this horrible place. Hence the Romish purgatory.

All the above and some other abominable doctrines which have cursed the world, have had their root in this theory of natural immortality. If man is mortal, if the dead are unconscious, then all the above theories fall to the ground in a moment.

2. *It contradicts some of the Fundamental doctrines of the Bible.*—The common theory is not only that the dead are conscious, actually living, but that the wicked go straight into hell at death, and the righteous immediately into heaven. Now if this be so, it virtually nullifies the doctrine of a future judgment. One of the plainest doctrines of the Bible is that there is to be a future, definite, grand day of judgment in which all men, good and bad, will be arraigned before God and judged for the actions of this life. But we ask, What would be the use of a future judgment if men are sent immediately to heaven or hell when they die? Shall God torment a man a thousand years and then call him up to be judged to see whether he should be punished or not? Shall God reward a man in heaven for ages, and then call him down to earth, and judge him to see what his doom should be? How utterly unreasonable is all this. We repeat that it virtually nullifies the future judgment.

Moreover, if the soul is the real man, the thinking, intelligent, active man; if it can live as well or better without the body than with it; if the body is only a prison, a cage, a clog; then what is the use of a future resurrection. If the soul is ever freed from this old body why should God ever put it back again? Why raise this clog of clay and again imprison the immortal soul within it? Such a theory naturally leads to the rejection of the Bible doctrine of the resurrection of the body, than which nothing is more plainly taught throughout the Holy Scriptures.

Furthermore, if the saints go immediately to heaven at death, if they become like angels, and dwell in the presence of God, what will they care for the second advent of Christ to earth? It can be of no account to them.

They are with him already, safe, immortal, and unspeakably happy. Why should they long for the return of the Master? This doctrine, it will be seen, throws its whole weight directly against the literal return of Jesus to this earth. But on turning to the Bible, we find the second advent of Christ to be the grand, central theme, the all absorbing hope of every Bible writer, while all of them are entirely silent with regard to the immortality of the soul. These two doctrines do not naturally go together; hence we invariably find that the stronger a man believes in the immortality of the soul, the less he cares for the judgment, the resurrection, and the second advent. These facts alone lead us to look with suspicion upon that theory.

D. M. CANRIGHT.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.CHAPTER THREE—CONCLUDED.
THE FALL OF SATAN.

BY MRS. E. G. WHITE.

ADAM quite well understood that his companion had transgressed the only prohibition laid upon them as a test of their fidelity and love. Eve reasoned that the serpent said they should not surely die, and his words must be true, for she felt no signs of God's displeasure, but a pleasant influence, as she imagined the angels felt. Adam regretted that Eve had left his side; but now the deed was done. He must be separated from her whose society he had loved so well. How could he have it thus? His love for Eve was strong, and in utter discouragement he resolved to share her fate. He reasoned that Eve was a part of himself; and if she must die, he would die with her; for he could not bear the thought of separation from her. He did not think that God, who had created him a living, beautiful form out of the dust of the ground, and had given him Eve to be his companion, could supply her place. After all, might not the words of this wise serpent be correct? Eve was before him, just as lovely and beautiful, and apparently as innocent, as before this act of disobedience. She expressed greater, higher love for him than before her disobedience, as the effect of the fruit she had eaten. He saw in her no signs of death. She had told him of the happy influence of the fruit, of her ardent love for him, and he decided to brave the consequences. He seized the fruit and quickly ate it, and, like Eve, felt not immediately its ill effects.

Eve had thought herself capable of deciding between right and wrong. The flattering hope of entering a higher state of knowledge had led her to think that the serpent was her especial friend, possessing a great interest in her welfare. If she had sought her husband, and they had related to their Maker the words of the serpent, they would have been delivered at once from his artful temptation.

God instructed our first parents in regard to the tree of knowledge, and they were fully informed relative to the fall of Satan, and the danger of listening to his suggestions. God did not deprive them of the power of eating the forbidden fruit. He left them as free moral agents to believe his word, obey his commandments and live, or believe the tempter, disobey and perish. They both ate, and the great wisdom they obtained was the knowledge of sin, and a sense of guilt. The Lord would not have them investigate the fruit of the tree of knowledge, for then they would be exposed to Satan masked. He knew that they would be perfectly safe if they touched not the fruit.

Our first parents chose to believe the words, as they thought, of a serpent; yet he had given them no tokens of his love. He had done nothing for their happiness and benefit; while God had given them everything that was good for food, and pleasant to the sight. Everywhere the eye might rest was abundance and beauty; yet Eve was deceived by the serpent, to think that there was something withheld which would make them wise, even as God. Instead of believing and confiding in their Creator, she basely distrusted his goodness, and cherished the words of Satan.

After Adam's transgression he at first imagined himself rising to a new and higher existence. But soon the thought of his transgression terrified him. The air, that had been of a mild and even temperature, seemed to chill the guilty pair. They had a sense of sin, and felt a dread of the future, a sense of want, a nakedness of soul. The sweet love and peace seemed removed from them, and in their place a want of something came over them that they had never experienced before. They then for the first turned their attention to the external. They had not been clothed, but were draped in light as were the heavenly angels. This light which had enshrouded

them departed. To relieve the sense of nakedness which they realized, their attention was directed to seek a covering for their forms; for how could they meet the eye of God and angels unclothed?

Their crime is now before them in its true light. Their transgression of God's express command assumes a clearer character. Adam censured Eve's folly in leaving his side, and being deceived by the serpent; but they both flattered themselves that God, who had given them everything to make them happy, might yet excuse their disobedience, because of his great love to them, and that their punishment would not be so dreadful after all.

Satan exulted in his success. He had tempted the woman to distrust God, to question his wisdom, and to seek to penetrate his all-wise plans. And through her he had also caused the overthrow of Adam, who, in consequence of his love for Eve, disobeyed the command of God, and fell with her.

The news of man's fall spread through Heaven—every harp was hushed. The angels cast their crowns from their heads in sorrow. All Heaven was in agitation. The angels were grieved at the base ingratitude of man, in return for the rich blessings which God had bestowed upon him. A council was held to see what must be done with the guilty pair. The angels feared that they would put forth the hand, and eat of the tree of life, and thus perpetuate a life of sin.

The Lord visited Adam and Eve, and made known to them the consequence of their disobedience. And as they hear God's majestic approach, they seek to hide themselves from inspection of him whom they delighted, while in their innocence and holiness, to meet. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" This question was asked by the Lord, not because he needed information, but for the conviction of the guilty pair. Adam acknowledged his transgression, not because he was penitent for his great disobedience, but to cast reflection upon God. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The woman was then addressed: "What is this that thou hast done?" Eve answered, "The serpent beguiled me, and I did eat." The Lord then addressed the serpent; "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." As the serpent had been exalted above the beasts of the field, he should be degraded beneath them all, and be detested by man, inasmuch as he was the medium through which Satan acted. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground."

God cursed the ground because of the sin of Adam and Eve in eating of the tree of knowledge, and declared, "In sorrow shalt thou eat of it all the days of thy life." He had apportioned them the good, but withheld the evil. Now he declares that they shall eat of it, that is, they shall be acquainted with evil, all the days of their life.

The race from that time forward was to be afflicted by Satan's temptations. A life of perpetual toil and anxiety was appointed unto Adam, instead of the happy, cheerful labor which he had hitherto enjoyed. They should be subject to disappointment, grief, and pain, and finally come to dissolution. They were made of the dust of the earth, and unto dust should they return.

Adam and Eve were informed that they must lose their Eden home. They had yielded to Satan's deception, and believed that God would lie. By their transgression they had opened a way for Satan to gain access to them more readily, and it was not safe for them to remain in the garden of Eden, lest in their state of sin they gain access to the tree of life, and perpetuate a life of sin. They entreated to be permitted to remain, although they acknowledged that they had forfeited all right to blissful Eden. They promised that they would, in the future yield implicit obedience to God. They were informed that in their fall from innocence to guilt, they had gained no strength, but great weakness. They had not preserved their integrity while they were in a state of holy, happy innocence, and they would have far less strength to remain true and loyal in a state of conscious guilt. At these words the unhappy pair were filled with keenest anguish and remorse. They now realized that the penalty of sin was death.

It was Satan's studied plan that Adam and Eve should disobey God, receive his frown, and then partake of the tree of life, that they might perpetuate a life of sin. But holy angels were immediately commissioned to guard the way to the tree of life. Around these angels flashed beams of light on every side, which had the appearance of glittering swords.

Many regard the punishment of Adam's transgression as too severe a penalty for so small a sin. The enemy of all righteousness has blinded the eyes of sinners, so that sin does not appear sinful. Their standard of what constitutes sin is vastly different from God's standard. Should those who regard Adam's sin as a matter of very small consequence look a little deeper, they would see the great mercy of God in giving Adam the smallest possible test. It could scarcely be called a self-denial on his part to refrain from partaking of the fruit of the tree of knowledge, for he already had everything necessary to supply his wants. A compassionate God gave no severe test, no strong temptation that would tax human endurance beyond the power to resist. The fruit itself was harmless. If God had not forbidden Adam and Eve to partake of the fruit of the tree of knowledge, their action in taking it would not have been sinful. Up to the moment of God's prohibition, Adam might have eaten of the fruit of that tree without realizing any harm. But after God had said, Thou shalt not eat, the act became a crime of great magnitude. Adam had disobeyed God. In this was his sin. The very fact that Adam's trial was small, made his sin exceeding great. God tested him in that which was least, to prove him; and with the prohibition he stated that the punishment consequent upon his disobedience would be death. If Adam could not bear this smallest of tests to prove his loyalty, he surely could not have endured a stronger trial had he been taken into closer relationship with God, to bear higher responsibilities. He evidenced that God could not trust him; should he be exposed to Satan's more determined attacks, he would signally fail.

God created man in his own image, after his likeness, free from sin, and with organs well developed. The earth was to be populated with intelligent beings who were only a little lower than the angels. But God would first prove the holy pair, and test their obedience; for he would not have a world filled with beings who would disregard his laws. Adam did the worst thing he could do under the circumstances. In doing that which God had expressly forbidden he set his will against the will of God, thus waging war with his requirements. The pen of inspiration has with accuracy traced the history of our first parents' sin and fall, that all generations may be warned not to follow Adam's example, in the slightest disregard of God's requirements. Had the test been in regard to larger matters, men might have excused the sin of disobedience in what they call smaller things. But God made the test with Adam upon things that

are least, to show man that the slightest disobedience to his requirements is sin in every sense of the word. God, the Governor of the universe, has made all things subject to law; things apparently insignificant, and things of the greatest magnitude, are all governed by laws adapted to their natures. Nothing that God has made has been forgotten or left to blind chance. To man, as being endowed with reasoning powers and conscience, God's moral law is given to control his actions. Man is not compelled to obey. He may defy God's law, as did Adam, and take the fearful consequences; or by living in harmony with that law he may reap the rewards of obedience.

Ministers of our time give from their pulpits license to sin, in saying to the sinner, that the law of God is not binding upon man, and that it is impossible for him to keep it. It was then impossible for Adam to keep God's law, and why should the punishment of transgression have fallen upon him? The very fact that disobedience to God in one of the smallest requirements brought such woe to our world shows that any disregard of his law will surely be followed by the penalty, which is death. Ministers who make war upon the law of God, are gathering in their garments the blood of souls. They are working in harmony with the great rebel.

Work While It is Called To-day.

THE Rev. Joseph Cook, of Boston, at his recent lecture related the following incident, which is worthy the attention of many Christians in our churches. Mr. Cook said:—

"There is a story now in circulation in New York city concerning the younger Tyng, to the effect that his habit of making all the members of his church work, is occasionally distasteful to individuals among them. Not long ago a rich gentleman called upon Dr. Tyng in his study and told this valiant servant of reform that he wished to pay his church dues, and to have a good pew, but that he did not care to be put down on any committee, and that he was especially averse to having his wife and daughters sent into the slums to visit the poor and degraded. 'Yes,' said Dr. Tyng, 'I see what you want, but you have come to the wrong place. Just around the corner is what you are looking for. There is the church of Heavenly Rest.'"

In this world of sin and misery, of men perishing daily for want of knowledge; unsaved men near at hand, and in distant lands; who is there surveying a harvest-field so wide in which so few laborers are at work, can think of rest until the Lord of the harvest summons him to his reward?

Christ All-Sufficient.

A CONVERTED Romanist thus related his experience at the Bowery meeting, New York: "I was brought up a strict Catholic, and found it easy work to pray to the Virgin Mary and the saints in my times of trouble. Every thing seemed to be going smoothly, until one day, I heard two men, entire strangers to me, talking about the death of an acquaintance. Their remarks led me to think very seriously about the eternal world, and to ask myself the question, 'Where am I to spend eternity?' The question became an all-absorbing one, and I could not get rid of it. In God's great mercy the light of his truth dawned upon me, and I saw the one only way of peace through simple faith in the Lord Jesus Christ. Then I saw the uselessness of the superstitious mummeries of the Romish Church, that I had thought so much of before, and united with a church where Christ is preached as an all-sufficient Saviour, who can so fully meet all our need that no appeal has to be made to any other for help."

LITTLE faults become great in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimensions of objects which were dimly and confusedly discerned during the night.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.

CHAPTER FOUR.

THE PLAN OF SALVATION.

BY MRS. E. G. WHITE.

SORROW filled Heaven, as it was realized that man was lost, and the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender; the whole family of Adam must die. The heart of the Son of God was touched with pity for the lost race. Upon his lovely countenance rested an expression of sympathy and sorrow. Soon he approached the exceeding bright light which enshrouded the Father, and he seemed to engage in close converse with him. The anxiety of the angels was intense while Jesus thus communed with his Father. Three times he was shut in by the cloud of glory; the third time he came forth his countenance was calm, free from all perplexity and trouble, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that he had been pleading with his Father, and had offered to give his life a ransom, and take the sentence of death upon himself, that through him man might find pardon; that through the merits of his blood, and obedience to the law of God, man could again have the favor of God, and be brought into the beautiful garden, and eat of the fruit of the tree of life.

At first the angels could not rejoice, for their Commander concealed nothing from them, but opened before them the plan of salvation. He told them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, and but few would receive him as the Son of God. He would leave all his glory in Heaven, appear upon earth as a man, become acquainted by his own experience with the various temptations with which man would be beset; and, finally, after his mission as a teacher should be accomplished, he would be delivered into the hands of men, and after enduring almost every cruelty and suffering, that Satan and his angels could inspire wicked men to inflict, he would die the cruellest of deaths, hung up between the heavens and the earth as a guilty sinner. And not merely would he suffer bodily pain, but mental agony. The weight of the sins of the whole world would be upon him. He told them also that after his death he would rise again the third day, and ascend to his Father to intercede for wayward, guilty man.

The angels prostrated themselves before their beloved Commander, and offered to give their lives. Jesus told them the transgression was so great that the life of an angel could not pay the debt; his life alone could be accepted by his Father as a ransom for man. But the work of the angels was assigned them, to descend with strengthening balm from glory to soothe the Son of God in his sufferings, and to minister unto him. Also, their work would be to guard the subjects of grace from the evil angels, and the darkness constantly thrown around them by Satan.

With a holy sadness Jesus comforted and cheered the angels, and informed them that hereafter those whom he should redeem would be with him, and ever dwell with him; and that by his death he should ransom many, and finally destroy him who had the power of death. And his Father would give him the kingdom, and the greatness of the kingdom under the whole heaven, and he should possess it forever and ever. Satan and sinners should be destroyed, never more to disturb Heaven, or those who should inherit the new earth. Jesus bade the heavenly host be reconciled to the plan that his Father had accepted, and rejoice that fallen man could be exalted again, through his death, to obtain favor with God and enjoy Heaven.

Then joy inexpressible filled Heaven,

and the heavenly host sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, for the great mercy and condescension of God in yielding up his dearly Beloved to die for a race of rebels. Praise and adoration were poured forth for the self-denial and sacrifice of Jesus; that he would consent to leave the bosom of his Father, and choose a life of suffering and anguish, and die an ignominious death to redeem the fallen race.

The Father did not yield up his dearly beloved Son without a struggle, whether to let guilty man perish or to give his Son to die for the lost race. It was impossible for God to change his law, or give up the smallest part of its claims, in order to save man; therefore he suffered his Son to die for man's transgression.

When the plan of salvation was revealed, Satan rejoiced with his angels that he could, by causing man's fall, pull down the Son of God from his exalted position. He told his angels that when Jesus should take fallen man's nature, he could overpower him, and hinder the accomplishment of the plan.

In humility and inexpressible sadness, Adam and Eve left the lovely garden wherein they had been so happy until they disobeyed the command of God. The atmosphere was changed. It was no longer unvarying as before the transgression. God clothed them with coats of skins to protect them from the sense of chilliness and then of heat to which they were exposed.

Angels of God were commissioned to visit the fallen pair and inform them that, although they could no longer retain possession of their holy estate, their Eden home, because of their transgression of the law of God, their case was not altogether hopeless. The Son of God had been moved with pity as he viewed their hopeless condition, and had volunteered to take upon himself the punishment due to them, and die for them that they might yet live, through faith in the atonement which Christ proposed to make. A door of hope was opened, that man, notwithstanding his great sin, might not be under the absolute control of Satan. Probation would be granted him in which, through a life of repentance, and faith in the atonement of the Son of God, he might be redeemed from his transgression of the Father's law, and thus be elevated to a position where his efforts to keep that law could be accepted.

The angels related to them the grief that was felt in Heaven, as it was announced that they had transgressed the law of God, which had made it expedient for Christ to make the great sacrifice of his own precious life.

When Adam and Eve realized how exalted and sacred was the law of God, the transgression of which made so costly a sacrifice necessary to save them from utter ruin, they pleaded that they and their posterity might endure the penalty of their transgression, rather than that the beloved Son of God should make this great sacrifice. The anguish of Adam was increased. He saw that his sins were of so great magnitude as to involve fearful consequences. And must it be that Heaven's honored Commander, who had walked with him and talked with him while in his holy innocence, whom angels worshiped, must be brought down from his exalted position to die because of man's transgression.

Adam was informed that an angel's life could not pay the debt. The law of Jehovah, the foundation of his government in Heaven and upon earth, was as sacred as its divine Author; and for this reason the life of an angel could not be accepted of God as a sacrifice for its transgression. His law was of more importance in his sight than the holy angels around his throne. The Father could not change nor abolish one precept of his law to meet man in his fallen condition. But the Son of God, who had in unison with the Father created man, could make an atonement for man acceptable to God, by giving his life a sacrifice, and bearing the wrath of his Father. As Adam's transgression had

brought death and wretchedness upon the race, life and immortality would be brought to light through the sacrifice of Jesus Christ, a sacrifice of such infinite value as to make a man who should avail himself of it more precious than fine gold, even a man than the golden wedge of Ophir.

To Adam were revealed future, important events, from his expulsion from Eden, to the flood, and onward to the first advent of Christ upon the earth. His love for Adam and his posterity would lead the Son of God to condescend to take human nature, and thus elevate, through his own humiliation, all who would believe on him. Such a sacrifice was of sufficient value to save the whole world; but only a few would avail themselves of the salvation thus brought to them.

The many would not comply with the conditions. They would prefer sin, transgression of the law of God, rather than repentance and obedience, relying by faith upon the merit of the sacrifice offered.

Adam was carried down through successive generations, and shown the increase of crime, of guilt and defilement, because man would yield to his naturally strong inclinations to transgress the holy law of God. He saw the curse of God resting more and more heavily upon the human race, upon the cattle, and upon the earth, because of man's continued transgression. He saw that iniquity and violence would steadily increase; yet amid all the tide of human misery and woe, there would ever be a few who would preserve the knowledge of God, and would remain unsullied amid the prevailing moral degeneracy. Adam was made to comprehend what sin is—the transgression of the law. He was shown that moral, mental, and physical degeneracy would result to the race, from transgression, until the world would be filled with human misery of every type.

The days of man have been shortened by his own course of sin in transgressing the righteous law of God. The race has so greatly depreciated as to become almost worthless. Because of the indulgence of the carnal mind, they are generally incapable of appreciating the mystery of Calvary, the grand and elevated facts of the atonement and the plan of salvation. Yet, notwithstanding the weakness, and enfeebled mental, moral, and physical powers of the human race, Christ, true to the purpose for which he left Heaven, continues his interest in the feeble, depreciated, degenerate specimens of humanity, and invites them to hide their weakness and great deficiencies in him. If they will come unto him, he will supply all their needs.

When Adam, according to God's special directions, made an offering for sin, it was to him a most painful ceremony. His hand must be raised to take life, which God alone could give. It was the first time he had witnessed death. As he looked upon the bleeding victim, writhing in the agonies of death, he was to look forward by faith to the Son of God, whom the victim prefigured, who was to die man's sacrifice.

This ceremonial offering, ordained of God, was to be to Adam a perpetual reminder of his guilt, and also a penitential acknowledgment of his sin. This act of taking life gave him a deeper and more perfect sense of his transgression, which nothing less than the death of God's dear Son could expiate. Adam marveled at the infinite goodness and matchless love which would give such a ransom to save the guilty. As he was slaying the innocent victim, it seemed to him that he was shedding the blood of the Son of God by his own hand. He knew that if he had remained steadfast to God, and true to his holy law, there would have been no death of beast nor of man. Yet in the sacrificial offerings, pointing to the great and perfect offering of God's dear Son, there appeared a star of hope to illuminate the dark and terrible future, and relieve it of its utter hopelessness and ruin.

In the beginning, the head of each family was considered ruler and priest of his own household. Afterward, as

the race multiplied upon the earth, men of divine appointment performed this solemn worship of sacrifice for the people. The blood of beasts was to be associated in the minds of sinners with the blood of the Son of God. The death of the victim was to evidence to all that the penalty of sin was death. By the act of sacrifice, the sinner acknowledged his guilt, and manifested his faith, looking forward to the great and perfect sacrifice of the Son of God, which the offering of beasts prefigured. Without the atonement of the Son of God there could have been no communication of blessing or salvation from God to man. God was jealous for the honor of his law. The transgression of that law had caused a fearful separation between God and man. To Adam in his innocence was granted communion, direct, free, and happy, with his Maker. After his transgression, God would communicate to man only through Christ and angels.

Nature in the Bible.

Is nature in your Bible? Are the works of nature there? Are the beauties of creation there?

What! in a book that is inspired to reveal to us the things which are not seen and are eternal, and to lift the veil that hides God himself and all futurity from our view?

Yes, nature is there.

Is the sun there? Yes, it shines upon us in the word of God about 130 times. Is the moon there? Yes, it breaks from behind the clouds about 50 times. Are the stars there? Yes, in distinct constellations, in single stars, or in their united host, about 500 times. Are clouds there? Yes, more than 100 times. Are mountains there, and hills? Yes, the mountains rise to view about 200, and the hills 130 times. Is the sea there? Yes, it may be seen from different points of view 250 times. Are rivers there? Yes, 120 times. Are trees there? Yes, the palm-tree and the sycamore, the cedar and the oak, the olive and the vine, the fig-tree and the myrtle, the fir-tree and the box-tree together. Are flowers there? Yes, the rose and the lily are there; but flowers are not so abundant there, as the flowery preaching of some might lead us to suppose. Are springs and lakes there, dewdrops and floods, winds and whirlwinds? Yes, and in all the changes of the seasons. There are minerals and precious stones in all their variety. There are animals, too, in their different tribes: "All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." These are not always there as emblems, but still they are there; and, though in some cases historically only, they are frequently introduced for illustration of Bible truths and are inseparably connected with them.

We know that the Son of God has come in the flesh, by the print of his footsteps in the fields, in the wilderness, and on the mountain side. Going forth with his disciples one morning at sunrise, he said, "I am the light of the world." After feeding the multitude in the wilderness, he said, "I am the bread that came down from heaven." Sitting by the well of Samaria he said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Passing by a vine-tree he said, "I am the vine, ye are the branches." Observing a shepherd folding his flock at eventide, he said, "I am the good shepherd: the good shepherd giveth his life for the sheep."

There is no need to visit Palestine to see the image which our Lord has left of himself in the natural world; to look upon the veritable well by which he sat, and the lake by which he taught, and the garden in which he agonized, and the spot on which he was crucified, and the mount from which he ascended to where he was before. He put himself in every rising sun, in all bread, in all rivers and fountains, in all gardens and cornfields, in all sheepfolds, and, in fact, in all nature; and there he is still, and there we may see him and converse with him still.

—Rev. George Rogers.

me to take my breath." Job 9: 18. "My breath is corrupt." Job 17: 1. "Thou takest away their breath." Ps. 104: 29. "Neither is there any breath in their mouths." Ps. 135: 17. "His breath goeth forth." Ps. 146: 4. "They have all one breath." Eccl. 3: 19. "The body without the spirit (margin, breath) is dead." Jas. 2: 26.

So, further, as we live by the air which we breathe, the word *roo-agh*, air, breath, or spirit comes to be used to mean *life*, the principle by which we live. So Gesenius defines it; as above. It is thus used in the following texts:—

"When he had drunk, his spirit came again, and he revived." Judges 15: 19. "Thy visitation hath preserved my spirit." Job 10: 12. "All the while my breath is in me; and the spirit of God is in my nostrils." Job 27: 3.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.

CHAPTER FIVE, CAIN AND ABEL.

BY MRS. E. G. WHITE.

CAIN and Abel, the sons of Adam, were very unlike in character. Both acknowledged God, both professed to worship him; but while Abel loved and feared God, Cain cherished rebellious feelings, and murmured against him because of the sentence pronounced upon Adam, and because the ground was cursed for his sin. These brothers had been instructed in regard to the provision for the salvation of the human race. They were required to carry out a system of humble obedience, showing their reverence for God, and their entire dependence upon the promised Redeemer by slaying the firstlings of the flock, and in the most solemn manner presenting them, with the blood, as an offering to God. Thus they were ever to keep before their minds the consequences of transgression, and the promise of a Redeemer to come.

God had made known to Adam that without the shedding of blood there could be no remission of sin. But Cain was unwilling to follow strictly the plan of obedience, to procure a lamb and offer it with the fruit of the earth. He brought only an offering of the fruit, thus disregarding the requirement of God. And he was not even particular to bring the best of the fruits. Abel advised his brother not to come before the Lord without the blood of a sacrifice; but Cain, being the eldest, would not listen to him. He despised his counsel, and with murmuring and infidelity in his heart with regard to the promised Sacrifice, and the necessity of the sacrificial offerings, he presented his gift.

Abel brought of the firstlings of the flock, as God had commanded, and with full faith in the Messiah to come he presented the offering. God had respect unto this sacrifice, and fire came down from Heaven and consumed it. But Cain saw no manifestation, that his offering was accepted.

Abel came in God's appointed way, while Cain followed the promptings of his own heart, in opposition to the command of God. "By faith, Abel offered unto God a more excellent sacrifice than Cain." As Abel looked upon the expiring victim he was impressed with the painful fact that the wages of sin is death. He saw that it was transgression of God's law which had separated man from his Creator, and that the sacrifice of life alone could meet the claims of the broken law. Through the dying struggles and streaming blood of the victim, he saw by faith the Son of God dying for the guilty race.

An important lesson may be learned from the history of the offerings of Cain and Abel. The claims of infinite justice, and the demands of God's law, can be met only by the atoning sacrifice of Christ. The most costly offering that man may bring to God, the fruit of his toil, his physical and intellectual acquirements, already belong to his Creator. Man has nothing which he has not received. Neither material wealth nor intellectual greatness will atone for the sin of the soul. Cain scorned the idea that it was necessary to come to God with an offering of blood. In the same spirit many in our day refuse to believe that the blood of Christ was shed as a sacrifice for the sins of men. Although Cain chose to disregard the command of God, he brought his offering with great confidence. He looked upon it as the fruit of his own labor, and hence as belonging to himself; and in presenting it to God he felt that he was placing his Creator under obligations to him. The popular religion of the day virtually teaches the same thing, that men may by their good works merit the blessing of God. Many feel that it is a condescension on their part to make a profession of religion; and

that in so doing they are conferring a favor upon God. And there are multitudes who have no desire to come to God's terms, but who make terms for themselves, and expect God to accept them. Such a religion is of the same character as that of Cain. The great question should be, What can I do to meet the approval of God? not, How can I best please myself?

Abel trusted wholly in the merits of the atoning sacrifice of Christ. It was this faith that connected him with God. The promise of a Redeemer was dimly understood; but the sacrificial offerings cast light upon the promise. Cain had the same opportunity of learning and accepting these truths as had Abel. God did not accept one and reject the other without sufficient reason. Abel believed and obeyed; Cain doubted and rebelled. God is no respecter of persons, yet he will reward the obedient, and punish the disobedient.

When Cain saw that his offering was not accepted, he was very angry with the Lord, and with his brother. But God, in his infinite mercy, condescended to send an angel to Cain, to converse with him. The angel inquired the reason of his anger, and informed him that if he would follow the directions which God had given he would respect his offering. But if he would not humbly submit to God's arrangements, and believe and obey him, his offering could not be accepted.

There had been no injustice on the part of God, and no partiality shown to Abel; if he would do well he would be accepted of God, and his brother should listen to him, and he should take the lead, because he was the eldest. But even after being thus faithfully instructed, Cain did not repent. Instead of censuring and abhorring himself for his unbelief, he still complained of the injustice and partiality of God. And in his jealousy and hatred he contended with Abel, and reproached him. Abel meekly pointed out his brother's error, and endeavored to convince him that the wrong was in himself. But Cain hated his brother from the moment that God manifested to him the tokens of his acceptance. Abel sought to appease his wrath by pointing to the compassion of God in saving the lives of their parents, when he might have brought upon them immediate death. He told Cain that God loved them, or he would not have given his Son, innocent and holy, to suffer the wrath which man by his disobedience deserved to bear. While Abel justified the plan of God, Cain became enraged, and his anger increased and burned against Abel because he would not join him in his rebellion, until in his rage he slew him.

God inquired of Cain for his brother, and he attempted to conceal his guilt by uttering a falsehood: "I know not; am I my brother's keeper?" God informed Cain that he knew in regard to his sin,—that he was acquainted with his every act, and even the thoughts of his heart, and said to him, "Thy brother's blood crieth unto me from the ground." And now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth." The curse at first pronounced upon the earth had been felt but lightly; but now a double curse rested upon it.

Cain and Abel represent the two classes, the righteous and the wicked, the believers and unbelievers, which should exist from the fall of man to the second coming of Christ. Cain slaying his brother Abel, represents the wicked who will be envious of the righteous, and will hate them because they are better than themselves. They will be jealous of the righteous, and will persecute and put them to death because their right-doing condemns their sinful course.

Adam's life was one of sorrow, humility, and continual repentance. As he taught his children and grand-children the fear of the Lord, he was often bitterly reproached for the sin which had resulted in so much misery to his posterity. When he left beautiful Eden, the thought that he must die thrilled him with horror. He looked upon death as a dreadful calamity. He was first made acquainted with the terrible reality of death in the human family by his own son Cain slaying his brother Abel. Filled with the bitterest remorse for his own transgression, deprived of his son Abel, and looking upon Cain as his murderer, and knowing the curse which God had pronounced upon him, Adam's heart was bowed down with grief. Most bitterly did he reproach himself for his first great transgression. He entreated pardon from God through the promised Sacrifice. Deeply had he felt the wrath of God for his crime committed in Paradise. He witnessed the general corruption which finally provoked God to destroy the inhabitants of the earth by a flood. Though the sentence of death

pronounced upon him by his Maker at first appeared so terrible to him, yet after he had lived some hundreds of years, it looked just and merciful in God, thus to bring to an end a miserable life.

As Adam witnessed the first signs of decay in the falling leaf and in the drooping flowers, he mourned more deeply than men now mourn over their dead. The dying flowers were not so great a cause of grief, because they were more tender and delicate; but when the tall stately trees cast off their leaves to decay, it presented before him the general dissolution of beautiful nature, which God had created for the especial benefit of man.

To his children, and to their children, to the ninth generation, Adam delineated the perfections of his Eden home; and also his fall and its dreadful results, and the load of grief brought upon him on account of the rupture in his family, which ended in the death of Abel. He related to them the sufferings which God had brought him through to teach him the necessity of strictly adhering to his law. He declared to them that sin would be punished, in whatever form it existed; and he entreated them to obey God, who would deal mercifully with them if they should love and fear him.

Adam was commanded to teach his descendants the fear of the Lord, and, by his example of humble obedience, lead them to highly regard the offerings which typified a Saviour to come. Adam carefully treasured what God had revealed to him, and handed it down by word of mouth to his children and children's children. By this means the knowledge of God was preserved.

The Sabbath was instituted in Eden and observed by our first parents before the fall. Because Adam and Eve disobeyed God's command, and ate of the forbidden fruit, they were expelled from Eden; but they observed the Sabbath after their fall. They had experienced the bitter fruits of disobedience, and learned what every one who tramples upon God's commands will sooner or later learn, that God means just what he says, and that he will surely punish the transgressor. Those who venture to lightly esteem the day upon which Jehovah rested, the day which he sanctified and blessed, the day which he has commanded to be kept holy, will yet know that all the precepts of his law are alike sacred, and that death is the penalty of the transgression.

On account of the special honors which God had conferred upon the seventh day, he required his people to number by sevens, lest they should forget their Creator who made the heavens and the earth in six days and rested on the seventh. The descendants of Cain were not careful to respect the day upon which God had rested. They chose their own time for labor and for rest, regardless of Jehovah's special command. There were two distinct classes upon the earth. One class were in open rebellion against God's law, while the other obeyed his commandments, and revered his Sabbath.

Name of the Good Samaritan.

THERE are many to whom the pleasure of doing a generous deed is a sufficient reward. It is well that it should be so. There will be no lack of little deeds of kindness, as long as it is true that it is more blessed to give than to receive. And where this is true, the little deeds of kindness may at length come to resemble the little grains of sand in their number as well as in their unobtrusiveness. All that we can do to foster the spirit which tends to this end is work well done.

Oberlin, the well-known philanthropist of Steintal, while yet a candidate for the ministry, was traveling on one occasion from Strasbourg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, but by that time was so exhausted that he could stand up no longer. He was rapidly freezing to death. Sleep overcame him; all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death.

He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon driver, in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner, "and it is the next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell

me your name, that I may have you in thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the gospel; please tell me the name of the good Samaritan."

"That," said Oberlin, "I cannot do, for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."

Soon he had driven out of sight and Oberlin never saw him again.

Is it not a principal charm of the story of the good Samaritan that there is no name given, no clue to any person, nothing by which to locate the generous hand that did the deed, except the generous spirit which prompted it?

If you feel prompted to an unnoticed act of kindness, do not hold back because it will be unnoticed! Ask yourself—What was the name of the good Samaritan?—S. W. Presbyterian.

The Coming of Christ.

THE following excellent remarks on the coming of the Lord are part of a "Sermon Outline," by Prof. E. A. Main, in the *Sabbath Recorder*:

As to the manner of his coming, the Saviour teaches that it will be, (1) Visible to all. Matt. 24: 26, 27. (2) In Power. Matt. 26: 64. (3) Sudden and unexpected. Luke 12: 39, 40; Mark 13: 32, 33.

There will be unbelief and wickedness in the earth at the coming of the Lord. Matt. 24: 37-41; Luke 18: 8. And his coming will be a terrible thing. (1) To those who are ashamed of Christ and his doctrine. Mark 8: 38. (2) To oppressors of their fellow-men. Matt. 24: 49. (3) To the drunken and reveling. Matt. 24: 49. (4) To those so completely absorbed in worldly cares that that day comes upon them unawares. Luke 21: 34.

Thus, as one sees only the highest parts and prominent characteristics of a distant landscape, are we permitted to behold only the principal facts relating to our Lord's second coming. But these are sufficient to admonish the careless and unbelieving; to comfort the troubled and sorrowful, and to sanctify the devout and trusting. The Saviour has taught us enough to put us on our guard against the deceptions of false doctrines, to stimulate us to watchfulness, and to confirm us in our hope of everlasting blessedness and glory.

In view of our Lord's sure return, we are commanded to beware of false teachers, to watch for the bridegroom's coming; to endure unto the end, though in trial and persecution, and to pray for guiding and sustaining grace.

This doctrine is therefore exceedingly practical, full of warning for the unbelieving and ungodly, and of strength and consolation for the faithful followers of Him who has left them this blessed word: "I will come, again and receive you unto myself, that where I am there ye may be also."

Keep the Heart Pure.

WHEN the heart is right with God—calm, sweet, peaceful, heavenly—everything goes right. In this happy, joyful composed frame of mind, business men, printers, mechanics, husbandmen, doctors, lawyers, ministers, editors, all, great and small, can accomplish tenfold more, walking in wisdom's ways, God-fearing, strengthened with might in the inner man. A man rich in faith, full of the holy Spirit is a *giant*—he rises above the world, its temptations, trials, conflicts. He does everything in the spirit of meekness and love. He drinks deep at the living fountain. Then, when he goes forth in the battle field, Satan trembles before him! God smiles graciously on his labor, on things secular and divine, all the day gloriously! Get your souls on fire, richly imbued with the spirit of benevolence, built on the solid Rock! "Let the word of Christ dwell in you richly."

WIT AND HUMOR.—Wit is the most dangerous talent which a female can possess. It must be guarded with great discretion and good nature, otherwise it will create many enemies. Wit is perfectly consistent with softness and delicacy, yet they are seldom found united. Wit is so flattering to vanity, that they who possess it become intoxicated and lose all self command. Humor is a different quality. It will make your company much solicited, but be cautious how you indulge it; it is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but it will never procure you respect.

HE who stands with God stands firm. He who stands in any position which God cannot approve, must fall at last.

THE GREAT CONTROVERSY. BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER SIX.

SETH AND ENOCH.

BY MRS. E. G. WHITE.

SETH was a worthy character, and was to take the place of Abel in right-doing. Yet he was a son of Adam, like sinful Cain, and inherited from the nature of Adam no more natural goodness than did Cain. He was born in sin, but by the grace of God, in receiving the faithful instruction of his father Adam, he honored the Lord in doing his will. He separated himself from the corrupt descendants of Cain, and labored, as Abel would have done had he lived, to turn the minds of sinful men to revere and obey God.

Enoch learned from the lips of Adam the painful story of the fall, and the precious story of God's condescending grace in the gift of his Son as the world's Redeemer. He believed and relied upon the promise given. Enoch was a holy man. He served God with singleness of heart. He realized the corruptions of the human family, and separated himself from the descendants of Cain, and reproved them for their great wickedness. There were those upon the earth who acknowledged God, who feared and worshiped him. Yet righteous Enoch was so distressed with the increasing wickedness of the ungodly that he would not daily associate with them, fearing that he should be affected by their infidelity, and that he might not ever regard God with that holy reverence which was due his exalted character. His soul was vexed as he daily beheld them trampling upon the authority of God. He chose to be separate from them, and spent much of his time in solitude, giving himself to reflection and prayer. He waited before God, and prayed to know his will more perfectly, that he might perform it. God communed with Enoch through his angels, and gave him divine instruction. He made known to him that he would not always bear with man in his rebellion—that it was his purpose to destroy the sinful race by bringing a flood of waters upon the earth.

The beautiful garden of Eden, from which our first parents had been driven, remained until God determined to destroy the earth by a flood. The Lord had planted that garden, and especially blessed it; and in his wonderful providence he withdrew it from the earth, and will return it again, more gloriously adorned than before it was removed. God purposed to preserve a specimen of his perfect work of creation free from the curse which sin had brought upon the earth.

The Lord opened more fully to Enoch the plan of salvation, and by the spirit of prophecy carried him down through the generations which should live after the flood, and showed him the great events connected with the second coming of Christ and the end of the world.

Enoch was troubled in regard to the dead. It seemed to him that the righteous and the wicked would go to the dust together, and that would be their end. He could not see the life of the just beyond the grave. In prophetic vision he was instructed in regard to the Son of God, who was to die man's sacrifice, and was shown the coming of Christ in the clouds of heaven, attended by the angelic host, to give life to the righteous dead, and ransom them from their graves. He also saw the corrupt state of the world at the time when Christ should appear the second time—that there would be a boastful, presumptuous, self-willed generation arrayed in rebellion against the law of God, denying the only Lord God and our Lord Jesus Christ, trampling upon his blood, and despising his atonement. He saw the righteous crowned with glory and honor, while the wicked were separated from the presence of the Lord, and consumed with fire.

Enoch faithfully rehearsed to the people all that had been revealed to him by the spirit of prophecy. Some believed his words, and turned from their wickedness to fear and worship God. Such often sought Enoch in his places of retreat, and he instructed them, and prayed for them that God would give them a knowledge of his will. He finally chose certain periods for retirement, and would not suffer the people to find him, for they interrupted his holy meditations and communion with God. He did not exclude himself at all times from the society of those who loved him and listened to his words of wisdom; neither did he separate himself wholly from the corrupt. He met with the righteous and the wicked at stated times, and labored to turn the ungodly from their evil course, and instruct them in the fear of God, while he taught those who had the knowledge of God to serve him more perfectly. He would remain with them as long as he could benefit them by his godly conversation and holy ex-

ample, and then would withdraw himself for a season from all society—from the just, the scoffing and idolatrous, to remain in solitude, hungering and thirsting for communion with God, and that divine knowledge which he alone could give him.

Enoch continued to grow more heavenly while communing with God. His face was radiant with a holy light which would remain upon his countenance while instructing those who would hear his words of wisdom. His dignified appearance struck the people with awe. The Lord loved Enoch, because he steadfastly followed him, and abhorred iniquity, and earnestly sought a more perfect knowledge of his will, that he might perform it. He yearned to unite himself still more closely to God, whom he feared, revered, and adored. The Lord would not permit Enoch to die like other men, but sent his angels to take him to Heaven without seeing death. In the presence of the righteous and the wicked, Enoch was removed from them. Those who loved him thought that God might have left him in some of his places of retirement; but after seeking diligently, and being unable to find him, they reported that he was not, for God took him.

By the blessings and honors which he bestowed upon Enoch, the Lord teaches a lesson of the greatest importance, that all will be rewarded, who by faith rely upon the promised Sacrifice, and faithfully obey God's commandments. Here, again, two classes are represented which were to exist until the second coming of Christ—the righteous and the wicked, the loyal and the rebellious. God will remember the righteous, who fear him. On account of his dear Son, he will respect and honor them, and give them everlasting life. But the wicked, who trample upon his authority, he will destroy from the earth, and they will be as though they had not been.

After Adam's fall from a state of perfect happiness to a condition of sin and misery, there was danger that man would become discouraged, and inquire, "What profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord," since a heavy curse is resting upon the human race, and death is the portion of us all? But the instructions which God gave to Adam, and which were repeated by Seth, and fully exemplified by Enoch, cleared away the gloom and darkness, and gave hope to man, that as through Adam came death, through Jesus, the promised Redeemer, would come life and immortality.

In the case of Enoch, the desponding faithful were taught that, while living among a corrupt and sinful people, who were in open and daring rebellion against their Creator, if they would obey him, and have faith in the promised Redeemer, they would work righteousness like the faithful Enoch, be accepted of God, and finally exalted to his heavenly throne.

Enoch, separating himself from the world, and spending much of his time in prayer and in communion with God, represents God's loyal people in the last days, who will be separate from the world. Unrighteousness will prevail to a dreadful extent upon the earth. Men will give themselves up to follow every imagination of their corrupt hearts, and carry out their deceptive philosophy, and rebel against the authority of high Heaven.

God's people will separate themselves from the unrighteous practices of those around them, and will seek for purity of thought, and holy conformity to his will, until his divine image will be reflected in them. Like Enoch, they will be fitting for translation to Heaven. While they endeavor to instruct and warn the world, they will not conform to the spirit and customs of unbelievers, but will condemn them by their holy conversation and godly example. Enoch's translation to Heaven just before the destruction of the world by a flood, represents the translation of all the living righteous from the earth previous to its destruction by fire. The saints will be glorified in the presence of those who have hated them for their loyal obedience to God's righteous commandments.

Enoch instructed his family in regard to the flood. Methuselah, the son of Enoch, listened to the preaching of his grandson Noah, who faithfully warned the inhabitants of the old world that a flood of waters was coming upon the earth. Methuselah and his sons and his grandsons lived in the time of the building of the ark. They, with some others, received instruction from Noah, and assisted him in his work.

Seth was one of more noble stature than Cain or Abel, and resembled Adam more than did any of his other sons. The descendants of Seth separated themselves from the wicked descendants of Cain. They cherished the knowledge of God's will, while the ungodly race of Cain had no respect for God

and his sacred commandments. But when men multiplied upon the earth, the children of Seth saw that the daughters of the descendants of Cain were very beautiful, and they departed from God and displeased him by taking wives as they chose of the idolatrous race of Cain.

Confession and Restitution.

MR. D. L. MOODY, in an address in Chicago, spoke as follows: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; and again, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'

"You will find through Isaiah, Jeremiah, and the Old Testament, that it was when the people came near to God, and confessed their sins, that God put away their sin. When David came in repentance to the confession, 'I have sinned,' then God forgave him. When the prodigal came to the contrite confession, 'I have sinned against heaven,' God blessed him from heaven; he did not get the blessing until the confession came. We must then confess our sins. I think we are living in the days of sham—we may make pretense, but we do not confess all our sin. If my boy had done wrong I would do him injustice to forgive him till he had made a clean breast of it. My friends, let us all make clean work of it with our God. Let us not cover up anything. Let us have it out and be done with it, and then God will hear and answer.

"Then, following confession, we have got to make restitution. You know I am preaching a great deal more restitution than I used to. I think the opposite course is a sin that is keeping back blessing from the church of God, and is bringing great harm to us. If you have taken one dollar from a man, you ought to restore not only the dollar, but the interest. If by slander you have tried to ruin his character, you ought to go to him and do all you can to make restitution—to save his feelings and his character, and right yourself.

"A man came to me in one of the eastern cities last winter, and said: 'Mr. Moody, I want to become a Christian, but I can't pray. I have tried to, but it seems as if the heavens protest, and all is dark.' I probed him, and tried to find out the difficulty, and at last says I, 'Isn't there some sin you are covering up?' And the man colored to the roots of his hair, and said, 'Mr. Moody, I am a defaulter for \$1500.' Says I, 'Why don't you confess?' He says, 'I am going into business, and am going to try and make it up. I have a lovely wife and family, and I can't confess. It would be the ruin of my family, and my ruin. I am just going into business, and expect to make that money and to pay it back. I don't know but I may be wrong in that.' 'Yes,' said I, 'of course you can't pray, with that difficulty over you. Going into business with other men's money! Just been robbing men!'—'Oh! what shall I do!'—'Make restitution.' 'I can't; it would be the ruin of me.'—'How much have you got out of the \$1500?' '\$900; some day I'll pay back every dollar. I can't go to my employers and confess. They will put me into the courts.' 'I don't know whether they will or not.' He said he couldn't do it, and went away, wanting me to pray for him. 'How can I, if you are not willing to make restitution?' I told him I would pray that God wouldn't give him any sleep to his eyes or slumber to his eyelids until he gave back that money.

"The next day he came back and said he could not sleep. 'Is there no other way out of this agony?'—'No; do the right thing and God will set you right.' He shrank from it. 'How can I do it? I am sure they will put me in the courts and it will ruin my family.' Says I, 'Do right and the Lord will remember you.' Finally he put into my hands \$981.21 in a sealed envelope, and said: 'That money follows me, and I don't want it any longer. I have taken the last cent my wife and I have, and if my friends will not save me from the penitentiary it will be the death of us.'

"I went to his employers and got them into a room and told them the whole story. 'There is some of your money, and I don't think you ought to ruin him. I want you to deal in mercy with that man.' 'Deal in mercy? I guess we will,' said they. Tears ran down their cheeks, and I saw they would deal mercifully with him; and so I went down stairs and brought him up, and those three men got on their knees and prayed together. Friends rallied around him, and he has gone into business, and has been successful from that hour, and I received a letter from him not long ago telling of the joy and peace in God he has had since he confessed. Go likewise, and make restitution, if you

want power in prayer, and want God to bless you. There is no use in confessing your sin if you do not make restitution. A question came up when talking about confession of sins. Can it be that I am going back to the confessional, to priestly absolution, and all that? Well, there are some sins that need to be confessed to the church. If I have sinned publicly and brought a scandal on the cause of Christ, I ought to confess publicly. If the offense is against my neighbor, I ought to confess to him, and other sins I ought to confess to God in private."

Is Any More Required?

WHILE the Rev. Richard Knill resided in Russia he engaged a Russian young woman named Erena as servant; and the following is the account he gives of her: "When she first came to us she could read a little, and my wife encouraged her to persevere, and for this purpose a Psalter and Testament were given to her. She seemed to take great delight in reading, and we were gratified to perceive how she improved every spare moment for this sacred employ. The first time she evinced any emotion was one evening when she had been reading the history of Cornelius. She came to my wife with an anxious and inquiring look, and said, 'Please to explain this to me: Cornelius fasted, prayed to God always, and gave much alms to the people; yet he was commanded to send for Peter to obtain information what he ought to do. Pray how is this? What could he do more? Is any more required of us than to pray, give alms, and keep the fast?'

"Mrs. Knill answered, 'If something more had not been necessary, the angel would not have commanded it; therefore proceed with the narrative, and mark what Peter said.' She proceeded; and when she read these words, 'To Him gave all the prophets witness, that through his name, whosoever believeth on him shall receive remission of sins,' the young woman was overcome. She burst into a flood of tears, and soon exclaimed, 'Now I see it! it is by believing on the Lord Jesus Christ that we obtain forgiveness of sins.' From that day to this, her delight was in the Scriptures. Her diligence in business, and her zeal for the salvation of her relatives, made her very highly esteemed by us; and, as far as we can judge, she adorned the doctrine of God her Saviour in all things. She proved a great treasure in the family."

To this question the professed moralist should give heed. Not one in a thousand who expect to stand in the judgment because they have lived upright lives, without faith in Christ, has so good a record as inspiration gives to Cornelius. How many failures have been marked by the eye of the infinitely holy and just One; and yet they have cared nothing for the all-important question of "the remission of sins that are past." What folly for a sinner to talk of being justified by his own righteousness! How precious the news to a fallen race, that the blood of Jesus Christ cleanseth from all unrighteousness. Christ and him crucified. Christ only, is the sinner's hope. "Blessed is the man that trusteth in him."

Provoking a Preacher to Anger.

A MAN was once employed to provoke a certain preacher to anger, and he undertook the task in the following manner:—

"Sir," said he, "you are a fool!"

"I know that," said the preacher, "and knew it some time before you mentioned it to me."

"You are ignorant."

"I know that, and have been trying to be clear from it by learning to know myself."

"You are not fit to preach."

"I know that, and daily wonder that God should bless an instrument so unfit for such an important work."

"You ought to be carried out of town, to have justice done you."

"I know that, and, according to justice, out of the world too, for I long ago forfeited my life."

"You are not worthy the notice of any respectable character on earth."

"I know that, and yet these are the only characters who take any respectable notice of me."

"You are not worth talking to, or with."

"I know that, and it is singular that you should acknowledge it, and then spend your time in acting contrary to what you say is true."

"I never saw such a person as you are."

"I know that; but I cannot say so of you, for your father's children are numerous, and there is a family likeness through the whole."

PRAYER should be the key of the day, and the lock of the night.

in which case it would be our best friend; but the Bible calls it an "enemy," and says, that it at last shall be destroyed itself. 1 Cor. 15: 26. Every man, woman, and child, meets it as enemy, fighting against its encroachments with all the energy of their being. But death conquers. We lay our loved ones down in its embrace, and they moulder into dust. "It is sown in corruption," says Paul; "It is sown in dishonor," "in weakness," "a natural body." But he does not stop there. "It," the same person that is buried, "It is raised in incorruption," "in glory," "in power," "it is raised a spiritual body." Verses 42-44. And then he says, "The trumpet shall sound, and the dead shall be raised incorruptible, and we [those who are alive at the coming of Christ] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Verses 52, 53. That is the time when the song of triumph will be raised, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Verse 54, 55.

To us the Bible doctrine of immortality through Christ alone, and the thought that all the redeemed are going to Heaven in one grand company when Jesus comes, has more beauty and intrinsic loveliness by far than the poetic view of being wafted to glory singly at death, a mere phantom floating away "beyond the bounds of time and space." Like our adorable Redeemer's glorified, spiritual body, we expect the bodies of his saints to consist of real flesh and bones; Luke 24: 39, and that their final abode will be no less than the "heritage of Jacob," Isa. 58: 14, the solid new earth. 2 Pet. 3: 13; Isa. 66: 22; Matt. 5: 5.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS, AND SATAN AND HIS ANGELS.

CHAPTER SEVEN.

THE FLOOD.

BY MRS. E. G. WHITE.

THOSE who honored and feared to offend God, at first felt the curse but lightly, while those who turned from him and despised his authority felt its effects more heavily, especially in stature and nobleness of form. The descendants of Seth were called the sons of God; the descendants of Cain, the sons of men. As the sons of God mingled with the sons of men, they became corrupt, and by intermarriage with them lost, through the influence of their wives, their peculiar, holy character, and united with the sons of Cain in their idolatry. Many cast off the fear of God, and trampled upon his commandments. But there were a few who did righteousness, who feared and honored their Creator. Noah and his family were among the righteous few.

Sin was spreading abroad in the earth like a deadly leprosy. The world was but in its infancy in the days of Noah, yet iniquity had become so deep and wide-spread, that God repented that he had made man. Goodness and purity seemed to be almost extinct; while hatred of the law of God, emulation, envy, sedition, strife, and the most cruel oppression and violence, were corrupting the earth under its inhabitants. The thoughts and imaginations of man's heart were evil continually.

A heavy, double curse was resting upon the earth in consequence, first, of Adam's transgression, and, secondly, because of the murder committed by Cain; yet this did not at once change the face of nature. It was still rich and beautiful in the bounties of God's providence. The quiet valleys and spreading plains, robed with verdure and adorned with shrubs and bright hued flowers colored by the Divine Artist, the lovely birds whose glad songs filled the groves with music, the graceful hills and winding streams, the trailing vines and stately trees, charming the eye with their beauty and supporting life with their fruit,—all seemed little less fair than Eden.

Gold and silver existed in abundance. The race of men then living was of very great stature, and possessed wonderful strength. The trees were vastly larger, and far surpassed in beauty and perfect proportions anything which mortals can now look upon. The wood of these trees was of fine grain and hard substance—in this respect more like stone. It required much more time and labor, even of that powerful race, to prepare the timber for building, than it requires in this degenerate age to prepare trees that are now growing upon the earth, even with the weaker strength which men now possess. These trees were of great durability, and would know nothing of decay for very many years. But notwithstanding the richness and beauty of the earth, when compared with its state before the curse was pronounced

upon it, there was manifest evidence of certain decay.

The people used the gold, silver, precious stones, and choice wood, in building houses for themselves, each striving to excel the other. They beautified and adorned their houses and lands with the most ingenious works, and provoked God by their wicked deeds. They formed images to worship, and taught their children to regard these pieces of workmanship made with their own hands, as gods, and to worship them. They did not choose to think of God, the Creator of the heavens and the earth, and rendered no grateful thanks to Him who had bestowed upon them all which they possessed. They even denied the existence of the God of Heaven, and gloried in, and worshiped, the works of their own hands. They corrupted themselves with those things which God had placed upon the earth for man's benefit. They prepared beautiful walks, overhung with fruit trees of every description, and under these majestic and lovely trees, with their wide-spread branches, which were green from the commencement of the year to its close, they placed their idols. Whole groves, because of the shelter of their branches, were dedicated to these idol gods, and made attractive as a resort for the people in their idolatrous worship.

The groves of Eden were God's first temples, from which ascended purest worship to the Creator. The sorrowing exiles from Paradise could never forget that happy home. The waving trees and sheltering groves had for them a peculiar charm; for they reminded them of Eden and the joyful converse which they had once enjoyed with God and angels. And as they listened to the murmur of the wind among the leaves it almost seemed that they could again distinguish the sound of that voice that was heard in the garden in the cool of the day. The oak and the palm-tree, the drooping willow and the fragrant cedar, the olive and the cypress, were sacred to our first parents. Their verdant branches, spreading abroad and reaching upward to heaven, seemed to them to be praising their Creator. To Adam there was something almost human and companionable in the trees, carrying him back to many pleasing incidents of his life in Eden.

If the hearts of God's people were softened as they should be by his grace, they would become acquainted with him, as they discern his wisdom and power in the things of his creation. Every green leaf, with its delicate veins, every opening bud and blooming flower, every lofty tree stretching upward to heaven, the earth clothed with its carpet of living green, is an expression of the love of God to man, not to lead us to worship nature, but to attract our hearts through nature up to nature's God. The forest trees swaying in the wind, break forth into singing and praise to God, and rebuke the silence and indifference of man.

Adam had described Eden to his children and children's children. Again and again the story was repeated, and his love for trees and flowers and groves was transmitted to his descendants. But instead of bowing down in the solemn groves to acknowledge the love of God and to worship him, they desecrated these groves by their idols. It was an abuse of the tender and sacred memories which Adam cherished—the association of the groves with the worship of the true and living God—that led the idolatrous children of Cain to build their altars and set up their images in the groves and under every green tree. And as they put God out of their hearts, their course of conduct was in accordance with their sacrilegious sacrifices and worship. The characters of men became more and more debased.

Instead of doing justice to their neighbors, they carried out their own unlawful wishes. They had a plurality of wives, which was contrary to God's wise arrangement at the beginning. God gave to Adam one wife—showing to all who should live upon the earth, his order and law in that respect. The transgression and fall of Adam and Eve brought sin and wretchedness upon the human race, and man followed his own carnal desires, and changed God's order. The more men multiplied wives to themselves, the more they increased in crime and unhappiness. If any one chose to take the wives, or cattle, or anything belonging to his neighbor, he did not regard justice or right, but if he could prevail over his neighbor by reason of strength, or by putting him to death, he did so, and exulted in his deeds of violence. Men loved to destroy the lives of animals. They used the flesh for food, and this increased their ferocity and violence, and caused them to look upon the blood of human beings with astonishing indifference.

God proposed to destroy by a flood that powerful, long lived race that had corrupted their ways before him. He would not suffer

them to live out the days of their natural life, which would have been hundreds of years. It was only a few generations since Adam had access to that tree which was to prolong life. After his disobedience he was not suffered to eat of the tree of life and perpetuate an existence in sin. In order for man to possess an endless life he must continue to eat of the fruit of the tree of life. Deprived of this, his life would gradually wear out.

More than one hundred years before the flood, the Lord sent an angel to Noah, to make known unto him his purpose in regard to the sinful race, that his Spirit would not always strive with man, but that he would send a flood of waters upon the earth, to destroy man and beast. He would not leave the race ignorant of his design; but would, through Noah, warn the world of its coming destruction, that the inhabitants might be left without excuse. Noah was to preach to the people, and also to prepare an ark as God should direct him for the saving of himself and family. Not only was he to preach, but his example in building the ark was to be a continual testimony of warning to the world, showing that he believed what he preached. His simple, childlike faith, and his implicit obedience, notwithstanding the opposition he received, was an evidence to the world of his sincerity. He was firm as a rock to duty, directing the work of that singular building, under the guidance of the Divine Architect. Every blow struck upon the ark was a witness to the people.

This period was the testing time for Noah. He knew that he was the object of popular contempt and scorn with that corrupt generation. He met with unbelief and mockery everywhere. But the greater the iniquity surrounding him, the more earnest and firm and persevering was he in his obedience, showing that there was one man in the world who would be true to God. He was a faithful and unbending witness for God, kind and courteous to all, resenting no insult. He was as one who heard not the reviling and blasphemy that greeted him on every side.

Noah was bearing to the inhabitants of the earth an important message of warning, the reception or rejection of which would decide the destiny of their souls. He believed God, he believed that he had the truth, and he moved straight forward in the path of faith and obedience, gaining strength from God daily, by communion with him. Noah was a man of prayer; and in this close connection with God he found all his courage and firmness. He preached, and warned, and entreated the people; but they would not change their course. They bought, they sold, they planted, they builded, they married and were given in marriage, they indulged in feasting and gluttony, and debased their souls, showing contempt for the message of Noah. Their speeches and actions became more vile and corrupt as the period of their probation was closing. The whole world seemed to be against Noah; but he had the testimony from God, "Thee have I seen righteous before me in this generation."

As far as human wisdom could see, the event predicted by Noah was not likely to occur. Rain had never fallen; a mist or dew had watered the earth. The brooks and rivers had safely flowed along their channels, emptying into the sea. The bodies of water had been kept in their place by God's decree, "Hitherto shalt thou come, but no further." Men then talked about the fixed laws of nature, that could not be set aside to bring about any such event as Noah had foretold. They wished to believe, and to have all others believe, that God could not change the order of the natural world; thus they sought to prescribe the limits of his power, making him a slave to his own laws. The people in Noah's day possessed sharp intellects, and they sought to show, on scientific grounds, that it was impossible for his prophecy to be fulfilled. Noah was laughed to scorn because of his warnings; he was regarded as a fanatic. Noah's implicit trust in God annoyed while it condemned them; but they could not move this faithful reprob from his position. The Lord had given the warning, and that was enough for Noah. The arguments of the philosophers were nothing to him, when the message of God was sounding in his ears, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Noah, moved with fear, prepared an ark to the saving of his house. He had that fear which should characterize the life of every Christian. The perfect faith of Noah intensified his fear. The threatened wrath of God, which was to fall upon man and beast, and upon the earth, led him to prepare the ark. His faith, and his fear of God's anger, produced obedience. Noah did not hesitate to obey God. He urged no excuse, that the la-

bor of building that ark was great and expensive. He believed God, and invested in the ark all that he possessed, while the wicked world scoffed and made themselves merry at the deluded old man.

They had more opportunity for their unbelief and mockery, because God did not at once carry out his purpose. But the lapse of time did not cause the faith of Noah to waver; his trust in God was unfailing, and he accepted without a murmur the hardships and sacrifice involved. Noah's faith, combined with action, condemned the world; for he was a faithful preacher of righteousness, rebuking, warning, and exhorting the wicked. Their reproach and abuse was sometimes almost unendurable; yet the patriarch stayed his soul on God, and called upon him for help in his great need. Through derision, insult, and mockery, he went to and fro as a man with a great mission to fulfill. Privileges had been neglected, precious souls degraded, and God insulted; and the day of retributive justice came slowly on; man's unbelief did not hinder the event.

God gave Noah the exact dimensions of the ark, and explicit directions in regard to its construction in every particular. It was three stories high, but there were no windows in the sides, all the light being received from one in the top. The different apartments were so arranged that the window in the top gave light to all. The door was in the side. The ark was made of the cypress, or gopher wood, which would know nothing of decay for hundreds of years. It was a building of great durability, which no wisdom of man could invent. God was the designer, and Noah his master-builder.

The work of completing the building was a slow process. Every piece of timber was closely fitted, and every seam covered with pitch. All that men could do was done to make the work perfect; yet, after all, it was impossible that it could of itself withstand the violence of the storm which the Lord in his fierce anger was to bring upon the earth. God alone by his miraculous power, could preserve the building upon the angry, heaving billows.

A multitude at first apparently received the warning of Noah, yet they did not fully turn to God with true repentance. There was some time given them before the flood was to come, in which they were placed upon probation—to be proved and tried. They failed to endure the trial. The prevailing degeneracy overcame them, and they finally joined others who were corrupt, in deriding and scoffing at faithful Noah. They would not leave off their sins, but continued in polygamy, and in the indulgence of their base passions.

With heart filled with sorrow that his warnings had been slighted and neglected, Noah makes, with quivering lips and trembling voice, his last appeal to the people. And while their voices are raised, in jest and scoffing, suddenly they see the beasts, the most ferocious as well as the most gentle, of their own accord coming, from mountain and forest, and marching quietly into the ark. A noise like a rushing wind is heard; and lo, birds of every description come from all directions, clouding the heavens with their numbers, and file, in perfect order, into that ark. Philosophers were appealed to in vain to explain from natural laws the singular phenomenon. Here was a mystery beyond their depth. The world looked on with wonder—some with fear, but they had become so hardened by rebellion that this most signal manifestation of God's power had but a momentary effect upon them. For seven days these animals were coming into the ark, and Noah was arranging them in the places prepared for them.

And as the doomed race beheld the sun shining in its glory, and the earth clad in almost Eden beauty, they drove away their rising fears by boisterous merriment; and by their deeds of violence seemed to be encouraging upon themselves the visitation of the already awakened wrath of God.

A RESPECTABLE female once called on Rowland Hill, expressing a wish to unite with the church. He at first misunderstood her state of mind. Among other questions, he put the following, "Have you a good heart?" She replied, "I hope I have, sir." Mr. Hill called the attention of a friend to the reply, and said, "Come see a wonderful woman, who has a good heart. I'm sure it's more than I can say." The worthy female was much affected, but most judiciously answered, "I trust, sir, I have a new heart; and I did not think it wrong to call the work of the Holy Ghost a good work." This remark touched Mr. Hill, who immediately apologized in the most Christian manner for having wounded her feelings.—*Rowland Hill's Life.*

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.

CHAPTER SEVEN—CONTINUED.

THE FLOOD.

BY MRS. E. G. WHITE.

EVERYTHING was now ready for the closing of the ark, which could not be done by Noah from within. The scoffing multitude behold an angel descending from heaven, clothed with brightness like the lightning. He closes that massive outer door, and then takes his course upward to heaven again. Seven days were the family of Noah in the ark before the rain began to descend. During this time they were arranging for their long stay while the waters should be upon the earth. And these were days of blasphemous merriment by the unbelieving masses. Because the prophecy of Noah was not fulfilled immediately after he entered the ark, they thought that he was deceived, and that it was impossible for the world to be destroyed by a flood. Notwithstanding the solemn scenes which they had witnessed, the beasts leaving the mountains and forests and going into the ark, and the angel of God, clothed with brightness and terrible in majesty, descending from Heaven and closing the door, they hardened their hearts and continued to revel and sport over the signal manifestations of divine power.

But the same power that called the world into existence, and that created man, has shut Noah into his temporary refuge. The last golden opportunity is past. All have heard the warning, God's forbearance with that vile race is exhausted, and the swift bolts of his wrath are to be hurled upon the impenitent. Upon the eighth day the heavens gathered blackness. The muttering thunders and vivid lightning flashes began to terrify man and beast. The rain descended from the clouds above them. This was something they had never witnessed, and their hearts were faint with fear. The beasts were roving about in the wildest terror, and their discordant voices seemed to moan out their own destiny and the fate of man. The storm increased in violence until water appeared to come from heaven in mighty cataclysms. The boundaries of rivers broke away, and the waters rushed to the valleys. The foundations of the great deep also were broken up. Jets of water would burst up from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and these, in falling, would bury themselves deep in the ground.

The people first beheld the destruction of the works of their own hands. Their splendid buildings, the beautifully arranged gardens and groves where they had placed their idols, were destroyed by lightning from heaven. The ruins were scattered everywhere. They had erected and consecrated to their idols altars whereon they offered human sacrifices. These which God detested were torn down in his wrath before them, and they were made to tremble at the power of the living God, the Maker of the heavens and the earth, and to know that it was their abominations and horrible, idolatrous sacrifices, which had called for their destruction.

The violence of the storm increased, and there were mingled with the warring of the elements, the wailings of the people who had despised the authority of God. Trees, buildings, rocks, and earth were hurled in every direction. The terror of man and beast was beyond description. And even Satan himself, who was compelled to be amid the warring elements, feared for his own existence. He had delighted to control so powerful a race, and wished them to live to practice their abominations, and increase their rebellion against the God of Heaven. He now uttered imprecations against God, charging him with injustice and cruelty. Many of the people, like Satan, blasphemed God, and if they could have carried out their rebellion, would have torn him from the throne of justice. Others were frantic with fear, stretching their hands toward the ark, and pleading for admittance. But this was impossible. God had closed the door, the only entrance, and shut Noah in, and the ungodly out. He alone could open the door. Their fear and repentance came too late. Conscience was at last awake to know that there was a God who ruled in the heavens. They called upon him earnestly, but his ear was not open to their cry. Some in their desperation sought to break into the ark, but that firm-made structure resisted all their efforts. Some clung to the ark until they were borne away with the furious surging of the waters, or their hold was broken off by rocks and trees that were swept here and there by the angry billows. The ark was

severely rocked and tossed about. With the noise of the tempest was mingled the roaring of the terrified beasts; yet amid all the warring of the elements, the ark rode safely. Angels that excel in strength guided and preserved it from harm. Every moment during that frightful storm of forty days and forty nights the preservation of the ark was a miracle of almighty power.

The animals exposed to the tempest rushed toward man, choosing the society of human beings, as though expecting help from them. Some of the people bound their children and themselves upon powerful beasts, knowing that they would be tenacious of life, and would climb the highest points to escape the rising water. The storm does not abate its fury—the waters increase faster than at first. Some fasten themselves to lofty trees, but these trees are torn up by the roots, and carried with violence through the air, and angrily hurled, with stones and earth, into the foaming billows. As the black, seething waters rise higher and higher, the wicked flee for safety to the loftiest mountains. The solemn denunciations of Noah did not then seem to be so laughable a matter. One spot after another that promised safety was abandoned for one still higher. Men looked abroad upon a shoreless ocean. How they longed then for the opportunities which they had slighted. How they pleaded for one hour's probation, one more privilege of mercy, one more call from the lips of Noah. But mercy's sweet voice was no more to be heard by them. She had stepped down from her golden throne, and stern, imperative justice had taken her place. The pitiless waves finally sweep over the last retreat, and man and beast alike perish in the black depths.

Fifteen cubits above the highest mountains did the waters prevail; but Noah and his family were safe in the ark, under the protecting care of God. The Lord had shut out all his foes, and he was never more to hear their taunts and sneers. Often it seemed to this family of God's providence that they must go to destruction as their boat was swept hither and thither. It was a trying ordeal; but Noah believed God. He had the assurance that God was caring for them. A Divine Hand was upon the helm.

As the waters began to abate, the Lord caused the ark to rest upon the top of a cluster of mountains which had been preserved by his power and made to stand fast all through that violent storm. These mountains were but a little distance apart, and the ark moved about and rested upon one, then another, and was no more driven upon the boundless ocean. This gave great relief to all within the ark.

Anxiously did Noah and his family watch the decrease of the waters. He wished to go forth upon the earth again, and sent out a raven which flew back and forth, to and from the ark. Not receiving the information he desired, he sent forth a dove, which finding no rest, returned to the ark. After seven days the dove was again sent forth, and when the olive leaf was seen in its mouth, there was great rejoicing by this family which had so long been shut up in the ark. Again an angel descends from Heaven and opens the door of the ark. Noah could remove the top, but he could not open the door which God had shut. God spoke to Noah through the angel and bade him go forth with his family out of the ark, and bring forth with them every living thing.

Noah did not forget Him who had so graciously preserved them, but immediately erected an altar and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar, thus showing his faith in Christ the great sacrifice, and manifesting his gratitude to God for their wonderful preservation. Noah's offering came up before God like a sweet savor. He accepted the sacrifice, and blessed the patriarch and his family. Here a lesson is taught all who should live upon the earth, that for every manifestation of God's mercy and love toward them, the first act should be to render to him grateful thanks and humble worship.

Lest man should be terrified with gathering clouds and falling rains, and should be in continual dread, fearing another flood, God graciously encourages the family of Noah by a promise. "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and

every living creature of all flesh that is upon the earth."

What a condescension on the part of God! What compassion for erring man, to place the beautiful, variegated rainbow in the clouds, a token of the covenant of the great God with man! This rainbow was to evidence to all generations the fact that God destroyed the inhabitants of the earth by a flood, because of their great wickedness. It was his design that as the children of after generations should see the bow in the cloud, and should inquire the reason of this glorious arch that spanned the heavens, their parents should explain to them the destruction of the old world by a flood, because the people gave themselves up to all manner of wickedness, and that the hands of the Most High had banded the bow, and placed it in the clouds, as a token that he would never bring again a flood of waters on the earth. This symbol in the clouds was to confirm the belief of all, and establish their confidence in God; for it was a token of divine mercy and goodness to man. Although God had been provoked to destroy the earth by the flood, yet his mercy still encompassed the earth. God says when he looks upon the bow in the cloud, he will remember. He would not have us understand that he would ever forget; but he speaks to us in our own language, that we may better understand him.

A rainbow is represented in Heaven round about the throne, also above the head of Christ, as a symbol of God's mercy encompassing the earth. When man, by his great wickedness, provokes the wrath of God, Christ, man's intercessor, pleads for him, and points to the rainbow in the cloud, as evidence of God's great compassion for erring man; also to the rainbow above the throne and upon his head, emblematic of the glory and mercy from God resting there for the benefit of repentant man.

After Noah had come forth from the ark, he looked around upon the powerful and ferocious beasts which he brought out with him and then upon his family, numbering only eight, and was greatly afraid that they would be destroyed by the beasts. But the Lord sent his angel to say to Noah, "The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

Previous to this time God had given man no permission to eat animal food. But every living substance upon the face of the earth upon which man could subsist had been destroyed; therefore God gave Noah permission to eat of the clean beasts which he had taken with him into the ark. God said to Noah, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." God had formerly given them the herb of the ground and the fruit of the field, but now, in the peculiar circumstances in which they were placed, he permitted them to eat animal food.

Heavenly Transformation.

It is early. I lie awake before rising. There is some light stealing through the window. Evidently it is morning.

But why do I not hear the roar and rattle of vehicles upon the street? The noise is often so great, that in summer we must close the sash to hear the reading and prayer at our family worship. But now we might throw them wide open and not be annoyed.

What has made the change? I rise; all is explained! It has snowed! Heaven has been at work, not only giving the turbulent city Sabbath-like quiet, but clothing it in a garment of completest purity.

Would it have been possible for man, by any appliance in his power, to have thrown this hush and quiet over the busy city, causing traffic to run noiselessly, and hoofs to tread silently; and the city to move as if on wings instead of wheels?

Had this been attempted, what a world of engineering and of toil there must have been; and how imperfect the result. Yet how easily, speedily and effectually heaven accomplished it! Softly and silently the snow flakes came whispering as they fell, "The weakness of God is stronger than men." And so quietly was it all accomplished, as not to awake a single sleeper.

This quiet was not secured by suspending the traffic. That goes on as before. The plodding to and fro; the tramping of the feet of commerce, and the turning of the wheels of traffic. These go on as before. The reign of noisy confusion only has been terminated by throwing over earth a garment of purity and a hush of heavenly peace.

Thus it is God transforms the soul and life of man. No appliance of ours can clothe the soul in white, or fill it with holy quiet. This is Heaven's work. Leave this work to God. Quiet as descending snow-flakes may be the Holy Spirit's work, but as effectual. He will make us "whiter than snow," and though he leaves us still in the world he will keep us in "perfect peace." The tread of feet and the hurry of life may continue, and we may have our own full share of its toil. But while we are "whiter than snow," a Sabbath-like rest will pervade even the business duties of life. Peace in the family; rest in the work-shop; quietness in the market-place; assurance in the "panic;" moving, living, and acting as busily as before. Not, however, on cobble-stones of earth, but moving on a carpet of heaven's spreading, by which the jar and rattle of earth's turmoil is softened—still "in the world but not of the world." Moving as if on wings instead of wheels.—*Rev. Enoch Stubbs, in Christian Standard.*

Speak Well of Your Brethren in the Ministry.

THERE should be no necessity for such advice. The nobility of soul, which a minister of the gospel is, from his profession, expected to possess, should make it superfluous.

But, however unnatural it is for a minister of the gospel not to speak well of his brethren in the ministry, the fact that many do the contrary is lamentably true.

This advice is important, for one of the greatest injuries a minister can bring upon himself is, when the members of his congregation say, "I never ask him about any minister but he invariably says something against him." The people will see that such a minister really delights in lowering his brethren, and for no other reason than that of building himself up upon their ruins. Such conduct is unbecoming a man preaching the gospel of the "meek and lowly Jesus," and will result in his losing the confidence of the people, by whom he will be known as a cynic and scandal-monger.

The minister who is guilty of this sin, not only injures himself, in that he loses the confidence of his people, but also in that he fosters one of the vilest passions of depraved human nature. Any allusions to the talents, moral excellencies, or success of others increases his misery, until he comes to the conclusion that every other minister is over-estimated, and that he alone is underrated.

Again, the minister who fails to speak well of his brethren, not only injures himself, but also the cause of the Lord Jesus Christ. The only hold that a minister has upon a community for good, is that which his reputation for ability, honesty, and purity gives him. Let this be taken from him, let the people lose their good opinion of him, and all his efforts to do the people good will be paralyzed. An unguarded word, a shrug of the shoulder, or an ominous silence, is sometimes sufficient to roll a stumbling-block in the way of a man who had been heretofore successful. By such conduct, the minister of the gospel acts in conjunction with the mighty efforts that are made by the hosts of darkness, to impede the progress of the work of the Lord.

Guard the reputation of your brethren as a priceless treasure. Oh! that the ministry throughout the length and breadth of our land possessed more of the mind of Christ, making them an "example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—*Sermonizer.*

The Dark Day.

An old lady living on the little Colorado, says the *Arizona Miner*, who has attained to the comfortable old age of 128 years, was 30 years of age at the time of the dark day, of which she has a vivid recollection, and recalls many interesting incidents which took place with her people, the Spanish, and also the Indians, who were more superstitious. The Spaniards buried all their saints, of which they had a goodly number, while the Indians took to feasting on dogs and other animals. The "dark day" was so called on account of the remarkable darkness which extended throughout America. The obscuration commenced about 10 o'clock in the morning of May 19, 1780, and continued till the middle of the next night. Birds sang their evening song, disappeared, and remained silent; fowls went to roost, cattle sought the barnyards, and candles were lighted in the house. The true cause of this remarkable phenomenon is not, and probably will never be known.

REV. DR. ANDREW BONAR, in an address on the "Grace of Giving," said that king David was a great giver, and that he gave as much gold alone as there was bullion at present in the Bank of England.

find that the word for soul is *nephesh*. It is thus defined by Hebrew Lexicons. "1. Breath; 2. life; 3. the vital principle in animal bodies." Thus it will be seen that it was simply her life that was departing. The original Greek term is *psuche*, and is thus defined by Greenfield: "Breath; life, i. e. the animal soul, principle of life, life, i. e. state of being alive, existence, spoken of natural life." In dying, her life departed. Thus a proper understanding of these terms removes all difficulty in this case.

Second objection.—"And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1 Kings 17:22. It is claimed from this again that the soul lives separate from the body. It departed from the body, and came back to it. The answer to the previous passage is the answer to this also, for the case is similar. A child died; his life departed from him. The prophet of God prayed, his life came into him, he revived and lived. The meaning of the word soul here is life, the same as in the chapter previously examined.

Third Objection.—*The spirit returns to God.* "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

This is one of the texts most frequently quoted by our opponents. From this they assume that the spirit immediately goes to Heaven where it lives like an angel in all the bliss of Paradise. But let us look carefully. Notice; if this proves that the spirit of the righteous goes to Heaven, it proves the same for the wicked, for the declaration stands true for both. So this would prove universal salvation. But look carefully. The dust returns to the earth as it was. To return is to go back to a previous condition or place; to go where it was before. At death the body returns to the dust, as it was, and "the spirit shall return unto God who gave it." Now the declaration is that at death both elements of man, dust and the spirit, return to where they were before the man lived. The dust returns to dust and the spirit goes to God. Then the spirit at death goes back to the place from which it came at the birth of man. We ask, therefore, did the spirit of man exist in Heaven as a conscious being before it came into this body? We appeal to our readers,—did your spirits live in Heaven as angels before you were born on this earth? You smile at the idea. You know that it is not so. Not one of you believes it. Then you see that this text proves what? simply that the spirit returns to the very condition in which it was before birth. That was an unconscious condition, it is sure. Hence our opponents have chosen the wrong text this time to prove their theory. It says nothing about the spirit going to Heaven. It simply says that it returns to God who gave it. Where is it proved that God brought the spirit down from Heaven, when he put it into the body? He made man of the earth. The original Hebrew term here used for spirit is *roo-agh*, the very same that is used in Eccl. 3:19, and there translated breath. "Yea, they have all one breath;" and also in scores of other places it is translated breath. When a man dies, his body returns to dust, and the breath, or life which God gave returns to the source from whence God took it, the vital air.

These are the passages in the Old Testament claimed by our opponents as proving the conscious state of the dead. The reader will see that they are very easily explained. No one of them says that the dead are conscious or that any go to Heaven at death, or anything of the kind.

The Book of Job.

I CALL that, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book; all men's book! It is our first, oldest statement of the never-ending problem,—man's destiny, and God's ways with him here in this earth. And all in such free flowing outlines; grand in its sincerity, in its simplicity, in its epic melody, and repose of reconciliation. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight and vision for all things, material things no less than spiritual. Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind,—so soft, and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.—*Carlyle*.

"BLESSED are they that do His commandments."

THE GREAT CONTROVERSY BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER SEVEN—CONCLUDED.

THE FLOOD.

BY MRS. E. G. WHITE.

THE entire surface of the earth was changed at the flood. A third dreadful curse now rested upon it in consequence of man's transgression. The beautiful trees and flowering shrubbery were destroyed, but Noah preserved seed and took it with him into the ark, and God by his miraculous power preserved a few of the different kinds of trees and shrubs alive for future generations. Soon after the flood, trees and plants seemed to spring out of the very rocks. In God's providence, seeds had been scattered and driven into the crevices of the rocks, and there securely hidden for the future use of man.

As the waters abated from the earth, the mountains and hills appeared in a broken, rough condition, and all around them was a sea of roiled water or soft mud. In the time of the flood, the people, and the beasts also, gathered to the highest points of land, and as the waters disappeared, dead bodies were left upon the mountains and hills, as well as on the plains. The surface of the earth was strewn with the bodies of men and beasts. But God would not have these remain to decompose and pollute the atmosphere, therefore he made of the earth a vast burying ground. He caused a powerful wind to pass over it for the purpose of drying up the waters, which moved them with great force, in some instances carrying away the tops of the mountains like mighty avalanches, forming hills and mountains where there were none to be seen before, and burying the dead bodies with trees, stones, and earth. The precious wood, stone, silver, and gold, that had made rich and adorned the world before the flood, and which the inhabitants had idolized, were sunk beneath the surface of the earth. The waters which had broken forth with such great power, had moved earth and rocks, and heaped them upon these treasures, and in many instances formed mountains above them to hide them from the sight and search of men. God saw that the more he enriched and prospered sinful man, the more he corrupted his way before him. The treasures which should have led man to glorify the bountiful giver, had been worshipped instead of God, while the giver had been rejected.

The beautiful, regular-shaped mountains had disappeared. Stones, ledges, and ragged rocks appeared upon some parts of the earth which were before out of sight. Where had been hills and mountains, no traces of them were visible. Where had been beautiful plains covered with verdure and lovely plants, hills and mountains were formed of stones, trees, and earth, above the bodies of men and beasts. The whole surface of the earth presented an appearance of disorder. Some portions were more disfigured than others. Where once had been earth's richest treasures of gold, silver, and precious stones, were seen the heaviest marks of the curse. And upon countries which were not inhabited, and those where there had been the least crime, the curse rested more lightly.

At the time of the flood, immense forests were torn up or broken down and buried in the earth. These have since petrified and become coal, which accounts for the large coal beds that are now found. This coal has produced oil. Large quantities of coal and oil frequently ignite and burn. Rocks are intensely heated, limestone is burned, and iron ore melted. Water and fire under the surface of the earth meet. The action of water upon the limestone adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. The action of fire and water upon the ledges of rocks and ore causes loud explosions which sound like muffled thunder. These wonderful exhibitions will be more numerous and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction.

Coal and oil are generally to be found where there are no burning mountains or fiery issues. When fire and water under the surface of the earth meet, the fiery issues cannot give sufficient vent to the heated elements beneath. The earth is convulsed, the ground heaves, and rises into swells or waves, and there are heavy sounds like thunder under ground. The air is heated and suffocating. The earth quickly opens, and villages, cities, and burning mountains are carried down together into the earth.

God controls all these elements; they are his instruments to do his will; he calls them into action to serve his purpose. These fiery issues have been, and will be, his agents to

blot out from the earth very wicked cities. Like Korah, Dathan and Abiram, they go down alive into the pit. These are evidences of God's power. Those who have beheld these burning mountains pouring forth fire and flame, and a vast amount of melted ore, drying up rivers and causing them to disappear, have been struck with terror at the grandeur of the scene. They have been filled with awe, as they beheld the infinite power of God.

These manifestations bear the special marks of God's power, and are designed to cause the people of the earth to tremble before him, and to silence those who, like Pharaoh, would proudly say, "Who is the Lord, that I should obey his voice?" Isaiah refers to these exhibitions of God's power where he exclaims, "Oh! that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." Isa. 64:1-3.

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea and maketh it dry, and drieth up all the rivers. Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." Nah. 1:3-6.

"Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them." Ps. 144:5, 6.

Greater wonders than have yet been seen will be witnessed by those upon the earth a short time previous to the coming of Christ. "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke." "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found. And there fell upon men a great hail cut of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

The bowels of the earth were the Lord's arsenal, from which he drew forth the weapons he employed in the destruction of the old world. Waters in the earth gushed forth, and united with the waters from heaven, to accomplish the work of destruction. Since the flood, God has used both water and fire in the earth as his agents to destroy wicked cities.

In the day of the Lord, just before the coming of Christ, God will send lightnings from heaven in his wrath, which will unite with fire in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gardens and fields, villages and cities; and as they pour their melted ore, rocks and heated mud, into the rivers, will cause them to boil like a pot, and send forth massive rocks, and scatter their broken fragments upon the land with indescribable violence. Whole rivers will be dried up. The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere. God will plague the wicked inhabitants until they are destroyed from off the earth. But the saints will be preserved in the midst of these dreadful commotions, as Noah was preserved in the ark at the time of the flood.

Considerate Benevolence.

AN English church association in Manchester has hit upon an admirable device for relieving distress. The ladies purchase materials and cut out garments for distribution among the poor, and then hire needy women to make them at low wages. The sewing women work from 11 to 4, are given a good dinner and paid an English sixpence for a day's work. The advantage of this system of relieving the poor is that it brings them out of their own homes into a room which belongs to the ladies, and where the latter can exercise some beneficial influence upon the poor women whom they thus gather together. None but the really destitute care to work for such low wages, and the fact that they are thus willing to help themselves is proof that they are at least deserving of assistance.

Have We a Message?

FAR be it from us to boast, as if we were the especial favorites of Heaven, and were therefore endowed with special powers and privileges; but we inquire whether God has in his providence and in the unfolding of his purposes, laid upon us the responsibility of a special message of truth. We know from his word that the advent messages must be given before the second advent of the Lord; and that event being unmistakably near, we look around for the fulfillment of these three messages. We find them exactly fulfilled in the great advent movement of the past and present, and can see their fulfillment in nothing else under the sun. So we are shut up to the conclusion that Adventists have been called of God to proclaim these messages; and, if so, the message on the commandments of God and the faith of Jesus, being preached by Seventh-day Adventists, is the actual fulfillment of the third angel's message, which is the last warning to mankind before the great day of God's wrath. If this be so, a tremendous responsibility is laid upon us, but, indeed, is no cause of boasting. A solemn work is ours, and the danger of unfaithfulness is great.

But we can and must have unlimited confidence in the success of the work, and the salvation of those who prove faithful to the end.

There is no room left to doubt that the children of God will be gathered by this message and prepared as one to hail the advent of the Saviour with—"We have waited for him, and he will save us."

Who is sufficient for this work? Evidently no one. But God will give his Spirit to the humble and faithful, and the work will be done. R. F. COTTRELL.

No Cavalry in This Army.

THE King's highway is for footmen. A great many start for Heaven in chariots like Elijah, but the scattered spokes, and broken rims, and splintered poles, and moth-eaten cushions, on the way and in the way, convince us that the attempt was unsuccessful. We read of none who drove safely over the track but Elijah, and his horses were trained for the occasion, and as soon as he mounted the chariot, he left the earth. An hour's drive on the ground would have torn it to pieces. How this pride-born but broken down Christianity does cumber the way! False professions and false theologies—this educated humanity and scientific salvation make the path rather rough. The breakdowns of eighteen centuries are great obstacles to the footman who is heavily burdened and sick and weary. No man has a right to obstruct the public highway. Hang out the signal light, and clear the track!

The soldiers of the cross belong to the infantry. They are "shod with the preparation of the Gospel," and they know nothing of cavalry tactics. The weapons with which they are armed and the orders given belong to the infantry. The Lord appeared to Abram and said, "Walk before me, and be thou perfect." The command is heard repeated down the line by Isaiah, "Walk in the sight of the Lord." Ezekiel sends it along the column, "Walk in the ways I command you." John repeats it, "Walk in the light." Paul declares it again, "Let us walk by the same rule," and sometimes in haste he orders a double-quick and commands us to "Run the race set before us." None but an enemy would obstruct the way. Clear the track, the infantry are coming!

The cavalry may be expert in bringing on a battle, but when good, solid, fighting is expected, when a great engagement is had which settles momentous issues, the infantry are marched to the front. Mounted Christianity—the religion of high pretension and wide forage fields—may be worth something in covering a retreat, (provided our warfare ever contemplates such a movement,) but in the heat of battle, in contending for the faith, the life of the humble plodding footman must make the defense and win the victory.

These discussions about Evolution and Involvement, about Transcendentalism and the Higher Life are simply skirmishes among the cavalry, or the harmless aerial engagements between the balloonists. Not holy talk, but holy living must sustain the truth and correct the creed. If you would destroy sin, whether it be in yourself or in another, you must aim low, for sin is a low thing, even when it is found in high places.

"The horse and his rider hath he thrown into the sea," but "He said unto the footman that stood about him, 'turn and stay.'" —G. A. N. in the Index.

THERE is more security in subjection than in authority.

was a certain rich man which was clothed in purple and fine linen."

Even our opponents are compelled to admit that it is a parable. Was Lazarus carried unto the literal bosom of Abraham? Oh, no, that is used as a symbol to represent Paradise, say they. Is the impassable gulf a literal gulf? If so, how would this hinder a spirit from passing over it? No, that too, they claim, is a figure. Then the fire and the water, were they literal? How could literal fire torment an immaterial spirit, or literal water cool the tongue of a ghost? And then, do spirits have tongues and fingers? O no, these are all figurative, say our opponents. Well, that is just what it takes to make a parable.

The whole scene is laid in the grave. The word here translated "hell," is, in Greek, *hades*, and in Hebrew, *sheol*—the grave.

Three of the dead are here introduced—Abraham, Lazarus, and the rich man—and all are represented as in *hades*. "In hell [Greek, *hades*] he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16:23. In a previous article we have already clearly proved the following points concerning *sheol*, or *hades*:

1. *Sheol* is a place down in the earth. See Num. 16:33; Deut. 32:22; Prov. 15:24; Isa. 14:9, 15. In these texts and those to follow, *sheol* is rendered pit, hell, or the grave; but in the original it is *sheol* in the O. T. and *hades* in the N. T.

2. All go into *sheol* at death. Job 17:13, 16; Eccl. 9:10. The good, Gen. 37:35; the bad, 1 Kings 2:9.

3. The whole man goes there. Gen. 42:38; Num. 16:30-33; Eze. 32:27.

4. Beasts go there, Ps. 49:14.

5. The soul goes into *sheol* at death. Ps. 89:48; 30:1-3; 49:15; Isa. 38:17, 18; Acts 2:31.

6. *Sheol* is described as a land of darkness and silence. Job 17:13-16; Isa. 14:11.

7. The righteous dreaded it. 2 Sam. 22:6; Ps. 6:5; Songs 8:6.

8. The wicked are silent there. Ps. 31:17.

9. There is no knowledge in *sheol* or *hades* the very place where Abraham, Lazarus, and the rich man all were. Thus writes the wise man, the Spirit of inspiration bearing testimony through him: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in *sheol*, whither thou goest." Eccl. 9:10.

10. Here all the dead good and bad lie unconscious till the resurrection when all will be awakened and brought up. Hosea 13:14; Rev. 20:13, 14; 1 Cor. 15:54, 55.

Such are the great facts concerning *sheol* or *hades*, as revealed to us in the books of "Moses and the prophets." Yet we have the following cases in these same writings in which the dead in *sheol*, in the nether parts of the earth, converse together, and are comforted or taunted by each other.

The case of the king of Babylon is a noted instance of this. When he is overthrown, and goes down to *sheol*, the DEAD (for *sheol* has no others in its dark abode) are stirred up to meet him. The kings that had been conquered and destroyed by the king of Babylon in the days of his prosperity now rise up from their thrones in that dark abode, and mock him with feigned obeisance as in life they had rendered real homage. Now they taunt him, saying, "Art thou also become weak as we? Art thou become like unto us?" Those that see him shall narrowly look upon him, saying, "Is this the man that made the earth to tremble, that did shake kingdoms?" Isa. 14:9-20.

Pharaoh and his army, slaughtered in battle with the king of Babylon, are set forth in the same manner. The slain upon the field of battle being buried indiscriminately, and friend and foe cast down together into pits, into the "nether parts of the earth," into *sheol*, "the strong among the mighty shall speak to him out of the midst of *sheol*." And this *sheol*, in the nether parts of the earth, full of the dead, is contrasted with "the land of the living." These slaughtered soldiers went down to *sheol* with their weapons of war, and their swords they "laid under their heads." Pharaoh, lying among them, and seeing the multitude of his enemies that were slain, is "comforted" at the sight. See this remarkable prophecy, Eze. 32:17-32; 31:15-18.

CHRONIC growling is a disease that eats like a cancer. It is superinduced by partial lunacy, soreness, soreheadedness, and prominent corns. When two or more of these causes exist at the same time the case is considered incurable.—*Texas Baptist*.

LOOKING up so high, worshipping so silently, we tramp out the hearts of flowers that lift their bright heads for us and die alone.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER EIGHT.

DISGUISED INFIDELITY.

BY MRS. E. G. WHITE.

THE first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week. The great God, in his days of creation and day of rest, measured off the first cycle as a sample for successive weeks till the close of time. "These are the generations of the heavens and of the earth when they were created." God gives us the result of his work on each of the days of creation. Each day was accounted of him a generation, because every day he generated, or produced, some new portion of his work. On the seventh day of the first week God rested from his labor, and then blessed the day of his rest, and set it apart for the use of man. The weekly cycle of seven literal days, six for labor and the seventh for rest, which has been preserved and brought down through Bible history, originated in the great facts of the first seven days.

When God spoke his law with an audible voice from Sinai, he introduced the Sabbath by saying, "Remember the Sabbath-day to keep it holy." He then declares definitely what shall be done on the six days, and what shall not be done on the seventh. He next gives the reason for thus observing the week, by pointing us back to his example on the first seven days of time. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath-day and hallowed it." This reason appears beautiful and forcible when we understand the record of creation to mean literal days. The first six days of each week are given to man in which to labor, because God employed the same period of the first week in the work of creation. The seventh day God has reserved as a day of rest, in commemoration of his rest during the same period of time after he had performed the work of creation in six days.

But the infidel supposition, that the events of the first week required seven vast, indefinite periods for their accomplishment, strikes directly at the foundation of the Sabbath of the fourth commandment. It makes indefinite and obscure that which God has made very plain. It is the worst kind of infidelity; for with many who profess to believe the record of creation, it is infidelity in disguise. It charges God with commanding men to observe the week of seven literal days in commemoration of seven indefinite periods, which is unlike his dealings with mortals, and is an impeachment of his wisdom.

Infidel geologists claim that the world is very much older than the Bible record makes it. They reject the testimony of God's word because of those things which are to them evidences from the earth itself that it has existed tens of thousands of years. And many who profess to believe the Bible are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that the world is now only about six thousand years old. These, to free themselves from difficulties thrown in their way by infidel geologists, adopt the view that the six days of creation were six vast, indefinite periods, and the day of God's rest was another indefinite period; making senseless the fourth commandment of God's holy law. Some eagerly receive this position; for it destroys the force of the fourth commandment, and they feel a freedom from its claims upon them.

Bones of men and animals are found in the earth, in mountains and in valleys, showing that much larger men and beasts once existed. Instruments of warfare are sometimes found; also petrified wood. Because the bones found are so much larger than those of men and animals now living, or that have existed for many generations past, some conclude that the earth was populated long before the record of creation, by a race of beings vastly superior in size to men now living. Those who reason in this manner have limited ideas of the size of men, animals, and trees, before the flood, and of the great changes which then took place in the earth.

Without Bible history, geology can prove nothing. Relics found in the earth do give evidence of a state of things differing in many respects from the present. But the time of their existence can be learned only from the inspired record. It may be innocent to conjecture beyond this, if our suppositions do not contradict the facts found in the sacred Scriptures. But when men leave the word of God, and seek to account for His

creative works upon natural principles, they are upon a boundless ocean of uncertainty. Just how God accomplished the work of creation in six literal days, he has never revealed to mortals. His creative works are as incomprehensible as his existence.

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable."

"Which doeth great things, past finding out; yea, and wonders without number."

"Which doeth great things, and unsearchable; marvelous things without number."

"God thundereth marvelously with his voice; great things doeth he, which we cannot comprehend."

"Oh! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?"

The word of God is given as a lamp unto our feet, and a light unto our path. Those who cast his word behind them, and seek by their own blind philosophy to penetrate the mysteries of Jehovah, will stumble in darkness. A guide has been given to mortals whereby they may trace his works as far as will be for their good. Inspiration, in giving us the history of the flood, has explained wonderful mysteries that geology alone could never fathom.

It has been the special work of Satan to lead fallen man to rebel against God's government, and he has succeeded too well in his efforts. He has tried to obscure the law of God, which in itself is very plain. He has manifested a special hatred against the fourth precept of the decalogue, because it defines the living God, the maker of the heavens and the earth. Yielding to his devices, men have turned from the plainest precepts of Jehovah to receive infidel fables.

Man will be left without excuse. God has given sufficient evidence upon which to base faith, if he wishes to believe. In the last days, the earth will be almost destitute of true faith. Upon the merest pretense, the word of God will be considered unreliable, while human reasoning will be received, though it be in opposition to plain Scripture facts. Men will endeavor to explain from natural causes the work of creation. But just how God wrought in the work of creation he has never revealed to men. Human science cannot search out the secrets of the God of Heaven.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Men professing to be ministers of God, raise their voices against the investigation of prophecy, and tell the people that the prophecies, especially of Daniel and John, are obscure, and that we cannot understand them. Yet some of these very men eagerly receive the suppositions of geologists, which dispute the Mosaic record. But if God's revealed will is so difficult to be understood, certainly men should not rest their faith upon mere suppositions in regard to that which he has not revealed. God's ways are not as our ways, neither are his thoughts as our thoughts. In his providence men, beasts, and trees, many times larger than those now upon the earth, were buried at the time of the flood, and thus preserved to prove to man that the inhabitants of the old world perished by a flood. God designed that the discovery of these things in the earth should establish faith in inspired history. But men, with their vain reasoning, make a wrong use of these things which God designed should lead them to exalt him. They fall into the same error as did the people before the flood—those things which God gave them as a benefit, they turned into a curse, by making a wrong use of them.

CHAPTER IX.

THE TOWER OF BABEL.

SOME of the descendants of Noah soon began to apostatize. A portion followed his example, and obeyed God's commandments; others were unbelieving and rebellious. Some of these disbelieved in the existence of God, and in their own minds accounted for the flood from natural causes. Others believed that God existed, and that he destroyed the antediluvian race by a flood; and their hearts, like that of Cain, rose in rebellion against God, because he had destroyed the people from the earth, and cursed it the third time by a flood.

Those who were enemies of God felt daily reproved by the righteous conversation and godly lives of those who loved, obeyed, and exalted him.

The unbelieving consulted among themselves, and agreed to separate from the faithful, whose righteous lives were a continual restraint upon their wicked course. They journeyed a distance from them, and selected

a large plain wherein to dwell. There they built a city, and then conceived the idea of erecting a large tower to reach unto the clouds, that they might dwell together in the city and tower, and be no more scattered. They reasoned that they would secure themselves in case of another flood, for they would build their tower to a much greater height than the waters prevailed in the time of the flood, and all the world would honor them, and they would be as gods, and rule over the people. This tower was calculated to exalt its builders, and was designed to turn the attention of others who should live upon the earth from God to join with them in their idolatry. Before the work of building was accomplished, people dwelt in the tower. Rooms gorgeously furnished and decorated were devoted to their idols. Those who did not believe in God, imagined that if their tower could reach unto the clouds they would be able to discover reasons for the flood.

Thus they exalted themselves against God. But he would not permit them to complete their undertaking. They had built their tower to a lofty height, when the Lord sent two angels to confound them. Men had been appointed for the purpose of receiving word from the workmen at the top of the tower, calling for material for their work, which the first would communicate to the second, and he to the third, until the message reached those upon the ground. As the word was passing from one to another in its descent, the angels confounded their language, and when the word reached the workmen upon the ground, material was called for which had not been required. And after the laborious process of getting the material to the workmen at the top of the tower, it was not that which they had wished for. Disappointed and enraged, they reproached those whom they supposed were at fault. After this, there was no harmony in their work. Angry with one another, and unable to account for the misunderstanding and strange words among them, they left the work, and scattered abroad in the earth. Up to this time, men had spoken but one language. Those who could understand one another associated together, and thus originated various nations speaking different languages. Lightning from heaven, as a token of God's wrath, broke off the top of their tower, and cast it to the ground. Thus rebellious man is taught that God is supreme.

Sad View of American Churches.

THIS extravagance of ours in Sunday club palaces, this feeling of ours that social prestige is more to be regarded in certain churches than right standing before Almighty God, this using our Sunday clubs as social preserves to keep families in good position, and to dissuade them sweetly from intermarrying wrongly and below their standard in society, this tendency of cities to give to the church itself commercial measuring tapes, the fact that a fifth of our population in the United States live in cities, and that the churches that set the fashions for the land are more often in cities than elsewhere—all these are circumstances pointing to peril in time to come, and already big with disaster! I am not here to make apologies for church members; nor am I here to make apologies for Christianity. But I make a distinction between Sunday clubs and churches, and between church members and Christians. What is the trouble with a few church members who cheat? They are church members, and not Christians. You must make a distinction between Christianity and the church.

This is the way in which, when it is the fashion to belong to a church in our great cities, we now and then find fragmentary platoons of society brought into religious organizations and baptized outwardly, but not greatly changed spiritually. Thus it happens that, with one in six of the population in churches in this country, there is a percentage of church members who do not appear to have learned to their finger-tips that portion of the decalogue which says, Thou shalt not steal. The world, which applauds this sentiment, will not unite with the church to keep such men from doing mischief as church members or aid in the expulsion of such members from the church. The world that sneers at the plant of the church is the soil out of which the church grows; and the sap in that plant is as good as the sap in the sods. The haughtiness of the world toward the church is self-condemnation. If, on this Christian platform, I am to think aloud, I must say that I have little hope for either the world or the church, unless the church within the church expels, or keeps from ever getting in, men who have not learned the decalogue.—*Joseph Cook*

No one is left behind in the trip from time to eternity.

nal body, then we shall "be present with the Lord," for this is the very way men go to be with the Lord as Paul himself testifies: "For the Lord himself shall descend from heaven with a shout, with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Eleventh Objection.—*In the body or out of the body.* 2 Cor. 12:2. "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such a one caught up to the third heaven."

It is claimed from this that a man can live in the body or he can live out of the body. Paul says he went to Heaven and he saw certain things there; but whether he went in his body or out of his body, he did not know. Just as much as to say that he could have gone without his body. Very well. Let us look at this candidly. The first verse shows that the apostle is speaking of himself, and certain visions he had received. "I will come to visions and revelations of the Lord." Then he proceeds to state, how this man was caught up into Heaven and heard certain unspeakable things. Now he says that he could not tell whether he was caught up bodily or out of the body. We understand it to mean simply this: he could not tell whether he was actually taken right up into Heaven bodily or whether it was simply pictured before his mind so that he saw it as an actual reality. Looking at his writings a little further we find what he means by being absent from his body. Thus to the Colossians he says, "For though I be absent in the flesh, [that is the body] yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

Remember that while Paul sat at his table in Rome writing to the Colossians, hundreds of miles away, says, "Though I am absent in the flesh, yet am I with you in the spirit." His spirit, according to the theory of our opponents, was over there in Colosse while his body was in Rome writing that letter. Now we ask our opponents if they really believe that Paul's soul actually went out of his body and left it there a dead carcass while his spirit was personally over at Colosse with the brethren? In this case we know it does not mean this, and they themselves must admit that Paul was writing at the very time that he affirms this that his spirit was in a place where his body was not. Again to the Corinthians he says: "For I verily, as absent in body, but present in spirit, have judged already." 1 Cor. 5:3. Here he asserts that while his body is absent his spirit is present with them. Now what does he mean by this? no one is at a loss to know what he means. It is while he was in one place personally, his thoughts, his affections, his mind was at the other place. Just so in the passage under consideration. Paul's mind, his thoughts were carried to Heaven. The Lord gave him a vision presenting before him Heaven with all its glory. It was so real that the apostle did not know whether he was really there bodily or simply saw it in his mind. Notice further that if Paul's soul or spirit actually left his body and went to Heaven and then came back again, he must have had a resurrection from the dead, for James says the body without the spirit is dead. Will our opponents affirm thus of Paul? We think not. We leave the passage there.

Twelfth Objection.—*Souls under the altar.* Rev. 6:9, 10. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

It is claimed that this passage shows that souls had life separate from the body; and furthermore, that in this case, there are some which are alive and can talk. Therefore it is a very strong text. But we think a little examination will spoil this pretty theory. Where were the souls seen? Under the altar, that is according to their interpretation, up in Heaven stowed away in a very crowded, uncomfortable position. And their position was so uncomfortable, that they cried earnestly to God for deliverance. Can we imagine such a scene to take place in Heaven? The Lord said to them that they should rest for a little season until their fellow servants should be killed. Verse 11.

Notice what a spirit this view attributes to those holy spirits. They were the souls of those who had been slain on the earth. Now they cry to God, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER TEN.

ABRAHAM.

BY MRS. E. G. WHITE.

THE Lord selected Abraham to carry out his will. He was directed to leave his idolatrous nation, and separate from his kindred. The Lord had revealed himself to Abraham in his youth, and given him understanding, and preserved him from idolatry. He designed to make him an example of faith and true devotion, for his people who should afterward live upon the earth. His character was marked for integrity, generosity, and hospitality. He commanded respect as a mighty prince among the people. His reverence and love for God, and his strict obedience in performing his will, gained for him the respect of his servants and neighbors. His godly example and righteous course, united with his faithful instructions to his servants and all his household, led them also to fear, love, and reverence the God of Abraham. The Lord appeared to Abraham, and promised him that his seed should be like the stars of heaven for number. He also made known to him, through the figure of the horror of great darkness which came upon him, the long, servile bondage of his descendants in Egypt.

In the beginning, God gave to Adam one wife, thus showing his order. He never designed that man should have a plurality of wives. Lamech was the first who departed in this respect from God's wise arrangement. He had two wives, which created discord in his family. The envy and jealousy of both made Lamech unhappy. When men began to multiply upon the face of the earth, and daughters were born unto them, they took them wives of all whom they chose. This was one of the great sins of the inhabitants of the old world, which brought the wrath of God upon them. This custom was practiced after the flood, and became so common that even righteous men fell into the practice, and had a plurality of wives. Yet it was no less sin because they became corrupted, and departed in this thing from God's order.

The Lord said of Noah who, with his family, was saved in the ark, "For thee have I seen righteous before me in this generation." Noah had but one wife; and their united family discipline was blessed of God. Because Noah's sons were righteous, they were preserved in the ark with their father. God has not sanctioned polygamy in a single instance. It was contrary to his will. He knew that the happiness of man would be destroyed by it. Abraham's peace was greatly marred by his unhappy marriage with Hagar.

After Abraham's separation from Lot, the Lord said to him, "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." "The word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy shield, and thy exceeding great reward." "And Abram said, Behold, to me thou hast given no seed; and lo, one born in my house is mine heir."

As Abraham had no son, he at first thought that his trusty servant, Eliezer, should become his son by adoption, and his heir. But God informed Abraham that his servant should not be his son and his heir, but that he should really have a son. "And he brought him forth abroad, and said, Look now toward heaven, and tell me the stars, if thou be able to number them; and he said unto him, So shall thy seed be."

If Abraham and Sarah had waited in confiding faith for the fulfillment of the promise that they should have a son, much unhappiness would have been avoided. They believed that it would be just as God had promised, but could not believe that Sarah, in her old age, would have a son. Sarah suggested a plan whereby she thought the promise of God could be fulfilled. She entreated Abraham to take Hagar as his wife. In this they both lacked faith, and a perfect trust in the power of God. By yielding to the advice of Sarah, and taking Hagar as his wife, Abraham failed to endure the test of his faith in God's unlimited power, and brought upon himself, and upon Sarah, much unhappiness. The Lord intended to prove the faith of Abraham and his reliance upon the promises which he had made him.

Hagar was proud and boastful, and carried herself haughtily before Sarah. She flattered herself that she was to be the mother of the great nation which God had promised to

make of Abraham. And Abraham was compelled to listen to the complaints from Sarah in regard to the conduct of Hagar, charging him with wrong in the matter. Abraham is grieved, and tells Sarah that Hagar is her servant, and that she can have the control of her, but he refuses to send her away, for she is to be the mother of his child through whom he thinks the promise is to be fulfilled. He informs Sarah that he would not have taken Hagar for his wife if it had not been her special request. Abraham was also compelled to listen to Hagar's complaints of abuse from Sarah. Abraham is in perplexity. If he seeks to redress the wrongs of Hagar, he increases the jealousy and unhappiness of Sarah, his first and much-loved wife. Hagar fled from the face of Sarah. An angel of God meets her, and comforts her, and also reproves her for her haughty conduct, in bidding her return to her mistress, and submit herself under her hands.

After the birth of Ishmael, the Lord again manifested himself to Abraham, and said unto him, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant." Again the Lord repeated by his angel his promise to give Sarah a son, and that she should be a mother of many nations. Abraham did not yet understand the promise of God. His mind immediately rests upon Ishmael, as though through him would come the many nations promised, and he exclaims, in his affection for his son, "O that Ishmael might live before thee!"

Again the promise is more definitely repeated to Abraham: "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Angels are sent to Abraham on their way to destroy Sodom, and they more distinctly repeat the promise that Sarah shall have a son.

After the birth of Isaac, the great joy manifested by Abraham and Sarah caused Hagar to be very jealous. Ishmael had been instructed by his mother that he was to be especially blessed of God, as the son of Abraham, and to be heir to that which was promised to his father. Ishmael partook of his mother's feelings, and was angry because of the joy manifested at the birth of Isaac. He despised Isaac, because he thought that he was preferred before himself. Sarah saw the disposition manifested by Ishmael against her son Isaac, and she was greatly moved. She related to Abraham the disrespectful conduct of Ishmael to her, and to her son, and said to him, "Cast out this bondswoman and her son, for the son of this bondswoman shall not be heir with my son, even with Isaac."

Abraham is greatly distressed. Ishmael is his son, beloved by him. How can he send him away! He prays to God in his perplexity, for he knows not what course to take. The Lord, through his angels, directs Abraham to listen to the voice of Sarah his wife, and not to let his affection for his son, or for Hagar, prevent his compliance with her wishes. For this was the only course he could pursue to restore harmony and happiness again to his family. Abraham had the the consoling promise from the angel, that Ishmael, although separated from his father's house, should not die, nor be forsaken of God; he should be preserved because he was the son of Abraham. God also promised to make of Ishmael a great nation.

Abraham was of a noble, benevolent disposition, as was manifested in his pleading so earnestly for the people of Sodom. His strong spirit suffered much. He was bowed with grief, and his paternal feelings were deeply moved as he sent away Hagar and his son Ishmael to wander as strangers in a strange land.

If God had sanctioned polygamy, he would not have thus directed Abraham to send away Hagar and her son. He would teach all a lesson in this, that the rights and happiness of the marriage relation are ever to be respected and guarded, even at a great sacrifice. Sarah was the first and only true wife of Abraham. As a wife and mother, she was entitled to rights which no other in the family could have. She revered her husband, calling him lord; but she was jealous lest his affections should be divided with Hagar. God did not rebuke Sarah for the course which she pursued. Abraham was reproved by the angels for distrusting God's power, which had led him to take Hagar as his wife, and to think that through her the promise would be fulfilled.

Again the Lord saw fit to test the faith of Abraham by a most fearful trial. If he had patiently waited for the promise of God to be fulfilled in his own time and manner, and had not sought to make a providence himself, he would not have been subjected to the closest test that was ever required of man. The

Lord directed his faithful servant to go into the land of Moriah, and there offer up Isaac, the son of promise, as a burnt-offering.

Abraham was one hundred and twenty years old when this terrible and startling command came to him, in a vision of the night. He was to travel three days' journey, and would have ample time for reflection. Fifty years previous, at the divine command, he had left father and mother, relatives and friends, and had become a pilgrim and a stranger in a land not his own. He had obeyed the direction of God to send away his son Ishmael to wander in the wilderness. His soul was bowed down with grief at this separation, and his faith was sorely tried, yet he submitted because God required it.

But now a trial was before him which caused all his other afflictions to appear insignificant. The words of the command were calculated to stir his soul to the depths: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Over and over again did the grief-stricken father exclaim, Oh! my son, my son, would to God my life could be accepted in the place of thine; then should my light not go out in darkness. Abraham arose before day, and as he looked up to the starry heavens, he called to mind the promise which God had made to him fifty years before: "Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be." And now the same voice had commanded him to slay his only son, through whom the promise was to be fulfilled.

Abraham was tempted to believe that after all this might be a delusion. Stricken with grief, he bowed before God, and prayed as never before for a confirmation of this strange command, for greater light if he must perform this terrible duty. He remembered the angels sent to tell him of God's purpose to destroy Sodom, and those who bore to him the promise that he should have this same son Isaac. He walked forth where he had several times met the heavenly messengers, hoping to meet them again and receive some special direction from them; but he gained no light, darkness seemed to close about him, day was approaching, and he must be on his journey before light.

He first passed to the couch upon which Isaac slept in peaceful innocence; he was the joy of his heart, the comfort of his old age. Abraham's lips quivered, he turned quickly away, and looked upon Sarah who was also quietly sleeping. He knew that Isaac was her pride, that her heart was entwined with his. Should he awake her, that she might look upon her son for the last time? Should he tell her the requirement of God? He knew that he himself had strength of faith, and confidence in God; he did not know the strength of Sarah's faith; but he did know the strength of her love for Isaac.

He passed from one sleeper to the other, undecided in regard to the wisest course to pursue. He finally awakened Isaac, and informed him that he was commanded of God to offer sacrifice upon a distant mountain, and that he must accompany him. He called his servants, and made every necessary preparation for his long journey. If he could have unburdened his mind to Sarah, and they together have borne the suffering and responsibility, it might have brought him some relief; but he decided that this would not do; for her heart was bound up in her son, and she might hinder him. Abraham went forth on his journey, with Satan by his side to suggest unbelief and impossibility.

While walking by the side of Isaac, the patriarch could not engage in conversation as usual, for a deep sorrow was concealed in his own breast. The night approaches, the longest day Abraham ever experienced has come to a close. He saw his loved son Isaac and the servants locked in slumber, but he could not sleep. He spent the night in prayer, still hoping that some heavenly messenger would appear to tell him that it is enough, that he may return to Sarah, with Isaac unharmed.

No new light dawned upon the tortured soul of Abraham. A heavy pressure was upon him, but he staggered not at the promise. He reasoned not that his posterity, which was to be as the stars, must now come through Ishmael, for God had plainly stated that through Isaac should the promise be fulfilled. Then again was that voice ringing in his ears, "Take now thy son, thine only son Isaac, whom thou lovest." That terrible command which would leave him childless can scarcely be realized. He rises early to continue his toilsome journey. Satan whispers doubts, but Abraham resists his suggestions.

In all your prayers, thank God for mercies.

hell [grave, margin] delivered up the dead which were in them; and they were judged every man according to their works." Thus the fact is taught throughout that the dead are in their graves till the day of judgment. So Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Every reference to the punishment of the wicked always places it at the judgment, never before. Jesus says, Many will say in that day, "Lord, Lord," &c, confidently expecting to go right into Heaven; but he will shut them out. Matt. 7:21-23. They find out at the judgment for the first time that they are lost. Have they been in hell for ages and never discovered that they were damned? Again, it shall be more tolerable for Sodom in the day of judgment than for those who reject the gospel. Matt. 10:14, 15. Here, as everywhere, their punishment, is located at the judgment, never before. So we read in Rev. 11:18: "Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Here the time of reward is placed at the judgment.

Thus I think that we have proved conclusively that "the unjust are reserved unto the day of judgment to be punished." 2 Peter 2:9. Where is it said to the contrary? Where is the text that says sinners are punished before the judgment? Where is it said that the wicked go to hell at death? If it is true, it ought to be plainly stated. But not an intimation of that kind is anywhere given. Indeed, it would be unreasonable to punish men thousands of years before they were judged. Hence this part of the fence is firmly built. But if any should deem it not strong enough yet, it can be strengthened to any required degree, from Matt. 13; 2 Thess. 1 and 2; Mal. 4; &c., &c.

III. That the wicked shall receive their punishment on this earth.

Those who hold the doctrine of an eternal hell are never able to give its location. The idea of it is, however, that it is a vast, bottomless lake of fire, somewhere on the outskirts of all creation, where the damned writhe in torment and misery to all eternity, gnashing their teeth, cursing God, and sending up groans and wailings, amid the shouts and horrid yells of devils and demons. But does the Bible leave us in all this uncertainty on so important a point as this? We think not. Thus we read in Prov. 11:31: "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner."

Universalists grasp at this text, and say to the orthodox, "If the wicked receive their punishment on the earth, they will certainly be on an equal footing with the righteous when they leave this earth." With the theory that the wicked receive no punishment on the earth, except what they receive in this life, I know not how this conclusion can be avoided; for there is no evidence that they ever receive any punishment anywhere else.

The Cross is the Measure of Human Sin.

ST. BERNARD says, "From the consideration of the remedy learn, oh, my soul, the greatness of thy danger. Thou wast in error, and behold the Son of the Most High God is ordered to be slain, that thy wounds may be healed by the precious balsam of his blood. See, oh, man, how grievous were thy wounds, for which, in the order of divine wisdom, it was necessary that the Lamb Christ should be wounded. If they had not been unto death, and unto eternal death, never would the Son of God have died for them. The cross of Christ is not only an altar of sacrifice, but a pulpit of instruction. From that pulpit, lifted up on high, Jesus Christ preaches a lesson to the whole world." The burden of its testimony is the evil of sin. From the manger of Bethlehem to the mount of ascension, this was the whole tone of his teaching. Stand during the hours of night beneath the old olive trees of Gethsemane, and watch the agony of him who bows in prayer that the cup may pass from him. Tell me, what mean those great drops of blood that fall from his writhing form to the sod? What means that bitter wail of supplication, as he pleads with God and fears before death? Why is it that the sinless Man has become so despoised a sufferer, save as the burden and responsibility of sin rested upon him? By all the cries, by every groan, by each pang that pierced his heart, measure, oh, believer, the turpitude of that which could in no other way be banished from God's earth.—Dr. S. H. Tyng, Jr.

THE GREAT CONTROVERSY BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER TEN—CONTINUED.

ABRAHAM.

BY MRS. E. G. WHITE.

ALL day he cherished the hope of meeting an angel coming to bless and comfort him, or perhaps to revoke the command of God, but no messenger of mercy appeared. Satan suggested that he must be deceived, for God had said, "Thou shalt not kill," and it was not like God to require what he had once forbidden. The second long day comes to a close, another sleepless night is spent in humiliation and prayer, and the journey of the third day is commenced. Abraham lifts his eyes to the mountains, and upon one he beholds the promised sign, a bright cloud hovering over the top of Mount Moriah. Now he knows it is all a terrible certainty, and no delusion.

He was yet a great distance from the mountain, but he bade his servants remain behind while he placed the wood upon the shoulders of his son, and himself took the knife and fire. Abraham braced himself for the sad work which he must perform. He did not murmur against God. Isaac had been given to him unexpectedly; he had received him with gratitude and great joy, and though he was the son of his old age, the son of his love, he yet believed that the same power that gave him Isaac, could raise him again even from the ashes of the burnt sacrifice. He strengthens his soul by the evidences he has had of the goodness and faithfulness of God. Had not He, who had graciously given Isaac to him, perfect right to recall the gift?

Isaac had been a comfort, a sunbeam, a blessing to Abraham in his old age, and although this gift of God seemed so precious, so dear to him, he was now commanded to return it to the Giver. The words of God's command showed that he fully realized the pain which Abraham must feel in obeying his requirement, "Take now thy son, thine only son Isaac, whom thou lovest." Abraham wanted no witnesses. It was enough that God could look on and, not only see the full consecration of his darling son Isaac, but read the heart and fully understand how severely he felt the test. He wished no one but God to witness this parting scene between father and son.

Abraham knew not how Isaac would receive the command of God. As they drew near the mountain, "Isaac spake to Abraham, his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering?" These endearing words, "My father," pierced the affectionate heart of Abraham, and again he thought, Oh, that I, in my old age, might die instead of Isaac! Still reluctant to open before his son the true purpose of his errand, Abraham answered, "My son, God will provide himself a lamb for a burnt-offering."

Isaac assisted his father in building the altar. Together they placed on the wood, and the last work preparatory to the sacrifice is done. With quivering lips and trembling voice, Abraham reveals to his son the message that God had sent him. In obedience to the divine command, he had taken the journey. Everything was ready. Isaac was the victim, the lamb to be slain. Had Isaac chosen to resist his father's command, he could have done so, for he was grown to manhood; but he had been so thoroughly instructed in the knowledge of God that he had perfect faith in his promises and requirements.

The patriarch assured Isaac that his affection for him was not diminished, and that he would gladly give his own life to save that of his son. But God had chosen Isaac, and his requirement must be fulfilled to the letter. Abraham told his son that the Lord had miraculously given him to his parents, and now he had required him again. He assured him that the divine promise, "In Isaac shall thy seed be called," would be fulfilled; that doubtless God would raise him to life again from the dead.

Isaac at first heard the purpose of God with amazement amounting to terror. But he considered the matter fully. He was the child of a miracle. If God had accepted him as a worthy sacrifice, he would cheerfully submit. Life was dear, life was precious, but God had appointed him, Isaac, to be offered up as a sacrifice. He comforted his father, by assuring him that God had conferred honor upon him, in accepting him as an offering; that in this requirement he saw not the wrath and displeasure of God, but special tokens that the Lord loved him, in that he required him to be consecrated to himself in sacrifice.

He encouraged the almost nerveless hands

of his father to bind the cords which confined him to the altar. The last words of endearing love were spoken by father and son, the last affectionate, parental, and filial tears were shed, the last embrace was given, and the father had pressed his beloved son to his aged breast for the last time. His hand is uplifted, grasping firmly the instrument of death, when suddenly his arm is stayed. "And the angel of the Lord called unto him out of Heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place, Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of Heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

As evidence of God's approval of the faith of Abraham, he gave him the name of "Father of the faithful." The example of Abraham is recorded in sacred history for the benefit of his believing children. This great act of faith teaches the lesson of implicit confidence in God, perfect obedience to his requirements, and a complete surrender to the divine will. In the example of Abraham we are taught that nothing we possess is too precious to give to God.

How many now who profess to be Christians would follow the example of Abraham in yielding up to God his beloved Isaac? Yet our dearest treasure belongs to God. A solemn duty rests upon Christian parents to so educate and mould the minds of their children that they will ever have a high respect and exalted reverence for God and for everything sacred and holy. Such will feel that God's claims must first be regarded, that nothing is too precious to sacrifice for him. Such will, like Abraham, exemplify their faith by their works.

How many now who profess to believe God, and pass for Christians, refuse to obey his voice when he calls upon them to deny self, and yield to him their darling treasures. They will hesitate, and cling to earthly things. Their affections are upon the world and the things of the world; yet some of these very ones will have the most to say about how much they have sacrificed to obey the truth. Isaac felt that it was a privilege to yield his life as an offering to God. If the Lord could accept him, he felt that he was honored.

Human judgment may look upon the command given to Abraham as severe, too great for human strength to bear. Abraham's strength was from God. He looked not at the things which are seen with mortal vision, but at the things which are eternal. God required no more of Abraham than he had, in divine compassion and infinite love, given to man. He gave his only begotten Son to die, that guilty man might live. Abraham's offering of Isaac was especially designed of God to prefigure the sacrifice of his Son.

Every step that Abraham advanced toward Mount Moriah, the Lord went with him. All the grief and agony that Abraham endured during the three days of his dark and fearful trial, were imposed upon him to give us a lesson in perfect faith and obedience, and that we might better comprehend how real was the great self-denial and infinite sacrifice of the Father in giving his only Son to die a shameful death for the guilty race. No other trial, no other suffering or test, which could have been brought to bear upon Abraham, would have caused such mental anguish, such torture of soul, as that of obeying God in offering up his son.

Our Heavenly Father surrendered his beloved Son to the agonies of the crucifixion. Legions of angels witnessed the humiliation and soul-anguish of the Son of God, but were not permitted to interpose as in the case of Isaac. No voice was heard to stay the sacrifice. God's dear Son, the world's Redeemer, was insulted, mocked at, derided, and tortured, until he bowed his head in death. What greater proof can the Infinite One give us of his divine love and pity? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

The meager conception that many have of the worth of the soul, and the sacrifice of God's dear Son for sinful man, is shown by their works. Should God speak to them, as he did to Abraham, Sacrifice your possessions, the temporal benefits that I have lent you to advance my cause, they would look in astonishment, thinking God did not mean just what he said. Their riches are as dear to them as their children; their worldly treasure is their Isaac. To honor God with their substance, they think, is a requirement altogether too great, and they cannot believe that God means it. What have this class sacrificed for God?

Men will show all the faith they have. If God should speak to them and command them to offer one of their beloved children, they would think him a hard master. Yet he has done more than this for them. No such command will come to test and prove them. God knew to whom he spake, when he gave the command to faithful Abraham. The patriarch knew that it was God who had commanded, and that his promises were infallible. Had the Lord directed him to offer his gold, his silver, his flocks, or even his own life, he would have done so cheerfully. He would have felt that he was but yielding back to God that which belonged to him.

But there are many who know not what self-denial, or sacrifice, or devotion to God, is. They never can have extended and elevated views of the infinite sacrifice made by the Son of God to save a ruined world, until they surrender all to him. If he should speak to them in a command, as he did to Abraham, they would not be enough acquainted with his voice to understand that he did, really require something of them, to show their love, and the genuineness of their faith.

The claims of God upon our love, affection, and possessions, our talents, and ourselves, are correspondingly great as was the infinite sacrifice made in giving his Son to die for sinful man. Those who really appreciate the work of the atonement, those who have a high sense of the sacrifice which Christ has made to exalt them to his throne, will count it a special honor to be partakers with him in his self-denial, sacrifice, and suffering, that they may be co-workers with him in saving souls.

There are many who profess the truth, who do not love God half so well as they love the world. God is testing and proving them. Their love of the world and of riches darkens their minds, perverts their judgment, and hardens their hearts. God has, to some of them at least, revealed his will, and called for a surrender of their Isaac to him. But they refuse to obey, and let golden opportunities pass. Precious time is bearing into eternity a record of duties unfulfilled, and of positive neglect.

Nothing we have is of true value until it is surrendered to God. The talent of means devoted to the cause and work of God, is of tenfold more value than if selfishly retained for the gratification of our own pleasure. The faith of the devoted martyrs was like that of Abraham, it was genuine. They valued the precious truth, and in their turn, although despised of men, hunted from place to place, persecuted, afflicted, and tormented, they were valued of God. There was no place for them upon the earth, but of them, says the apostle, the world was not worthy. Those who cling to the truth in face of prison, torture, and death, had faith that few now living possess.

Many have chosen a life of ease. They have exalted their earthly interests above the spiritual and eternal. They neglect to learn the hard lesson of self-denial, and of surrendering all to God. They do not count anything interesting, save that which is learned without much effort, and without involving any sacrifice of temporal enjoyment; and it is forgotten as soon as learned, because it cost them nothing.

The deepest poverty, with God's blessing, is better than houses and lands, and any amount of earthly treasure, without it. God's blessing places value on everything we possess; but if we have the whole world without his blessing we are indeed as poor as the beggar, for we can take nothing with us into the next world.

Those who profess to be looking for the soon coming of our Saviour, should have Abraham's faith; a faith that is valued because it has cost them something; a faith that works by love, and purifies the soul. The example of Abraham is left on record for us upon whom the ends of the world have come. We must believe that God is in earnest with us, and that he is not to be trifled with. He means what he says, and he requires of us implicit faith and willing obedience. Then will he let his light shine around about us, and we shall be all light in the Lord.

He that giveth unto the poor shall not lack.

Take a few examples: "The soul that sinneth, it shall die." "For his iniquity that he hath done shall he die." Eze. 18: 4, 26. "When I say unto the wicked, Thou shalt surely die," Eze. 33: 14. "He that hateth reproof shall die," Prov. 15: 10. "He that despiseth his ways shall die," Prov. 19: 16. "The end of those things is death." "For the wages of sin is death." Rom. 6: 21, 23. "To be carnally minded is death." Rom. 8: 6. "Shall save a soul from death." James 5: 20. "Sin, when it is finished, bringeth forth death." James 1: 15. Death, then, simple, literal, and complete, is what the Bible everywhere declares to be the portion of the wicked.

THEY SHALL BE DESTROYED.

Destroy: "To demolish; to pull down; to bring to naught; to annihilate."—*Webster*. Destruction, then, is utter ruin, complete annihilation; and so it is used in the Bible. At the flood, the Lord said: "Every living substance that I have made will I destroy from off the face of the earth." Gen. 7: 4. Wild beasts shall "destroy your cattle." Lev. 26: 22. "The trees . . . thou shalt destroy." Deut. 20: 20. "He sent forth his armies, and destroyed those murderers." Matt. 22: 7.

With a concordance, the reader can readily find scores of texts where the word destroy or destroyed is used as above, where there can be no question about its meaning. This strong but simple word the Lord has repeatedly used in naming the punishment of the wicked. Thus: "All the wicked will he destroy." Ps. 145: 20. "I will early destroy all the wicked." Ps. 101: 8. "Fear Him which is able to destroy both soul and body in hell." Matt. 10: 28. "The transgressors shall be destroyed together." Ps. 37: 38. "All the workers of iniquity . . . shall be destroyed forever." Ps. 92: 7. "Whoso despiseth the word shall be destroyed." Prov. 13: 13. "Is not destruction to the wicked?" Job. 31: 3. "Destruction shall be to the workers of iniquity." Prov. 10: 29. "The indignation shall cease, and mine anger in their destruction." Isa. 10: 25. "Vessels of wrath fitted to destruction." Rom. 9: 22. "Whose end is destruction." Phil. 3: 19. "Who shall be punished with everlasting destruction." 2 Thess. 1: 9. "Which drown men in destruction and perdition." 1 Tim. 6: 9. How could language be more decisive as to the utter destruction of the wicked?

THEY SHALL PERISH.

Perish: "To die; to lose life in any manner; to be destroyed; to come to nothing."—*Webster*. Here is another word, the very strongest that can be found to denote an utter destruction, used many times to denote the end of the wicked.

Take a few passages to show its Bible usage. Of Saul, David said: "He shall descend into battle and perish." 1 Sam. 26: 10. Of Jonah's gourd, it is said, "Which came up in a night, and perished in a night." Jonah 4: 10. "And the bottles perish." Matt. 9: 17. The "swine ran violently down a steep place into the sea, and perished." Matt. 8: 32.

So, the Lord declares, the wicked shall end. "Let the wicked perish at the presence of God." Ps. 68: 2. "But the wicked shall perish." Ps. 37: 20. "Whosoever believeth in Him should not perish." John 3: 15. "Thy money perish with thee." Acts 8: 20. "Behold, ye despisers, and wonder, and perish." Acts 13: 41. "The cross is to them that perish foolishness." 1 Cor. 1: 18. "In them that perish." 2 Cor. 2: 15. "With all deceivableness of unrighteousness in them that perish." 2 Thess. 2: 10. "He that speaketh lies shall perish." Prov. 19: 9. "Except ye repent, ye shall all likewise perish." Luke 13: 3. "As many as have sinned without law, shall also perish without law." Rom. 2: 12. "Shall utterly perish in their own corruption." 2 Pet. 2: 12. If this does not teach utter extinction, then language cannot do it.

Speaking Too Soon.

It has been common to say that Scripture makes a mistake in speaking of the ant as storing up its food, that in reality it only stores up its eggs; but Colonel Sykes discovered at Poonah a species of ants (*Atta Provi-dens*) which regularly stores up the seeds of millet for its food in stormy weather. The objectors did not know enough when they corrected the science of Scripture. They have been equally premature when they have objected to the Scripture statement regarding the ostrich abandoning its eggs, for late researches have proved that the ostrich quits her eggs during the day, and abandons them altogether if there has been any intrusion upon them, thus furnishing an admirable type of carelessness regarding offspring.—*Dr. Howard Crosby*.

THE GREAT CONTROVERSY BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER ELEVEN. ISAAC.

BY MRS. E. G. WHITE.

THE Canaanites were idolaters, and the Lord had commanded that his people should not intermarry with them, lest they should be led into idolatry. Abraham was old, and he expected soon to die. Isaac was yet unmarried. Abraham was afraid of the corrupting influence surrounding his son, and was anxious to have a wife selected for him who would not lead him from God. He committed this matter to his faithful, experienced servant who ruled over all that he had. Abraham required his servant to make a solemn oath to him before the Lord, that he would not take a wife for Isaac of the Canaanites, but that he would go to Abraham's kindred, who believed in the true God, and select a wife for the young man. He charged him not to take Isaac to the country from which he came; for they were nearly all affected with idolatry. If he could not find a wife for Isaac who would leave her kindred and come where he was, then he should be clear of the oath which he had made. This important matter was not left with Isaac, for him to select for himself, independent of his father. Abraham tells his servant that God will send his angel before him to direct him in his choice.

The servant, taking with him ten camels and numerous presents for the intended wife and her relatives, started on his long journey up toward Damascus, and then on to the fertile plains that border on the great river of the East. Bethuel, the nephew of Abraham, was the owner of large flocks, but he dwelt in a town or city, to the wells outside of which the women were in the habit of resorting for water, and to which the servant of Abraham now drew near. It was an anxious time with the man; the happiness of the whole family in Canaan depended on the choice which he made, and how was he to choose wisely among those who were entire strangers to him? He remembered his master's words, that God would send his angel with him; and he prayed earnestly that certain evidence might be given him, that he might not err in the matter.

His prayer was answered. Among the maidens gathered at the well he particularly noticed the engaging manners and courteous conduct of Rebekah, and he received the desired evidence that she was the one whom God had been pleased to select to become Isaac's wife. Full of joy the man inquired of her parentage, and on learning that she was the daughter of Bethuel, he "bowed down his head, and worshiped the Lord." The maiden immediately informed her brother Laban of what had occurred, and they hastened to invite to their home the servant, with his attendants and the camels. Before he would partake of food, the servant told his errand, his prayer at the well, and the answer, with all the circumstances attending it. Then he said, "And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand or to the left." The answer was, "The thing proceedeth from the Lord; we cannot speak unto thee bad or good. Behold, Rebekah is before thee; take her and go, and let her be thy master's son's wife, as the Lord hath spoken."

After all had been arranged, and the consent of the family had been obtained, Rebekah herself was consulted as to whether she would go with the servant of Abraham a great distance from her father's house, to become the wife of Isaac. She believed, from the circumstances that had taken place, that God's hand had selected her to be Isaac's wife, and she said, "I will go."

The servant, knowing that his master would rejoice at the success of his mission, was impatient to be gone; and they immediately set out on the homeward journey. Abraham dwelt at Beersheba, and Isaac, who had been attending to the flocks in the adjoining country, had returned to his father's tent to await the arrival of the messenger from Haran. "And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto the servant, What man is this, that walketh in the field to meet us? And the servant had said, It is my master; therefore she took a veil and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and

she became his wife. And he loved her; and Isaac was comforted after his mother's death."

In ancient times marriage contracts were generally made by the parents, yet no compulsion was used to make persons marry those whom they could not love. But the children had confidence in the judgment of their parents, and followed their counsel, and bestowed their affections upon those whom their God-fearing, experienced parents chose for them. It was considered a crime to follow a course contrary to this.

What a contrast to the course now pursued by many children! Instead of showing reverence and due honor for their parents, by consulting them, and having the advantages of their experienced judgment in choosing for them, they move hastily in the matter, and are controlled by fancy and impulse rather than by the judgment of their parents and the fear of God. It is often the case that they contract marriage without even the knowledge of their parents. And, in many instances, the lives of parents are embittered by the hasty marriages of their children, because the son-in-law or the daughter-in-law feels under no obligation to make them happy.

Abraham saw and realized the influence which an idolatrous wife would exert upon her husband. He would not have Isaac imperil his moral and religious character by connecting with a woman who was unacquainted with God. His eldest son had contracted an unhappy marriage. Ishmael's home was made miserable, his children were undisciplined, and their characters were uncourteous and disrespectful. They were not taught the knowledge of God. Abraham was unwilling that Isaac should run the risk of taking a wife of the heathen nations. He had marked the unhappy course of others, and the result of connecting with companions who knew not and feared not God, from the days of Cain to his own time.

However pure and correct the principles of the God-fearing, the society of an irreligious companion has an influence to lead away from God. Therefore, Abraham was determined on this point, that Isaac should marry one of his own nation. The women of other nations were, many of them, attractive because of their beauty; but they lacked beauty of character. Abraham knew that true dignity, true elevation is to be found only in those who love and fear God. There is a debasement upon the entire character of the godless, who follow the imagination of their own hearts, and are filled with their own devices. But those who make God their trust, who are elevated by his grace, obedient to his requirements, seeking his glory, fearing his displeasure, will receive his blessing. They will have that hope and courage, that dignity, calmness, and self-possession, which only those can have who are connected with God. Abraham had maintained an habitual trust in God. The impress of such character is reproduced in their children. Yet Abraham saw that in Isaac there was a disposition to be yielding. He was a firm believer in God, but if connected with one of opposite character he would be in danger of losing his adherence to right, to avoid disagreeable consequences.

Evil associates include more than the immoral and profane. Connection with one who is known to be irreligious is contrary to God's order, and cannot fail to draw the soul away from Him. Those who have not the fear of God before them, who are not seeking to live in obedience to him, although they may be moral, intellectual, apparently refined, fashionable, wealthy, are not the ones for Christians to form a marriage alliance with. However agreeable their society may be, however entertaining their conversation, the word of God is plain upon the point; the Christian should not connect with them.

Those who enter the marriage relation while unconverted should not after conversion leave their unbelieving companions. Whatever their religious character may be, they must remain faithful, kind, and true toward them; yet they should acknowledge the claims of God above any earthly relationship, serving him with fidelity, even though inconvenience, trials, and persecutions may arise for the sake of Christ and the truth. This persevering fidelity to truth and duty may have a sanctifying influence upon the unbelieving companion. But marriages formed understandingly with unbelievers are forbidden by the word of God. The suit may be urged by the unbeliever, and inclination may plead that it be accepted; and inclination frequently triumphs; but Satan has the victory; temptation has not been resisted, and in nine cases out of ten both parties are lost to Christ.

There is a willing blindness in regard to the result of human action, the consequence of which reaches far into the future of man's

existence. A life of bitterness and woe is before those who venture to disregard God's commands; but they pass heedlessly on, rashly taking solemn vows upon them, the believer binding up his life interest with an unbeliever. Domestic life and domestic relation are to be shared by those two, one professedly obeying God, and the other living in disregard of his requirements. How can two walk together, except they be agreed? If a woman respects not the claims of God, pays no heed to the bonds which bind her to religion, how can she be expected to be faithful to the law which binds her to her husband?

Young men and women sometimes manifest great independence upon the subject of marriage, as though the Lord had nothing to do with them, or they with the Lord, in that matter. They seem to think that it is purely a matter of their own, which neither God nor their parents should in any wise control, that the bestowal of their affections is a matter in which self alone should be consulted. Such make a serious mistake; and a few years of marriage experience generally teaches them that it is a miserable mistake. This is the great reason of so many unhappy marriages, in which there is so little true, generous love, and so little exercise of noble forbearance, toward each other. These often behave in their own homes more like pettish children, than the dignified, affectionate husband and wife.

Isaac had been trained in the fear of God to a life of obedience. And when he was forty years old, he submitted to have the God-fearing, experienced servant of his father choose for him. He believed that God would direct in regard to his obtaining a wife.

Children now from fifteen to twenty years of age generally consider themselves competent to make their own choice, without the consent of their parents. And they would look with astonishment, if it should be proposed to them to move in the fear of God, and make the matter a subject of prayer. Isaac's case is left on record, as an example for children in after generations, especially those who profess to fear God.

The course which Abraham pursued in the education of Isaac, that caused him to love a life of noble obedience, is recorded for the benefit of parents, and should lead them to command their households after them. They should instruct their children to yield to, and respect their authority. And they should feel that a responsibility rests upon them to guide the affections of their children, that they may be placed upon persons who in their judgment would be suitable companions for their sons and their daughters. It is a sad fact that Satan controls the affections of the young to a great extent. And some parents feel that the affections should not be guided or restrained. The course pursued by Abraham is a rebuke to all such.

The Desolation of Babylon.

It is usual for travelers to dwell upon the utter desolation of Babylon, and to paint its site as a strip of desert, especially woe-begone and unfertile. But the eloquent gentlemen who dwell upon this aspect of the place could not have seen it in the middle of April. The date groves and gardens along the banks of the Euphrates are then things of beauty in their fresh spring verdure, and the plain itself is laid down with crops. Irrigation canals cross it here and there and give trouble to the horseman. No grass grows upon the mounds, and there are patches of the level white with the niter which is to be found here as in other parts of Mesopotamia; but the surface of the soil is, on the whole, green and pleasant to the eye. The glad waters of the river flow on in the bright morning sunshine, with palm and mulberry hanging over its banks, drinking in sap and life. The great city which counted its population by millions, and filled the world with renown not yet forgotten, has disappeared under the dust of twenty centuries, but nature is as fresh and jocund as when Babylon was still unbuilt. Birds sing overhead in the pleasant spring air; butterflies flutter about in search of flowers; balmy odors regale the sense. It is difficult under the circumstances to feel as one perhaps ought to feel for the great capital which once cumbered this ground. Nature does not mourn for it, and it is hard to be sad at the bidding of sentiment when the bright spring hides its grave.—*Through Asiatic Turkey*.

INFINITE toil will not enable you to sweep away a mist; but by ascending a little you may look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us should we ascend into a higher atmosphere.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.

CHAPTER TWELVE.

JACOB AND ESAU.

BY MRS. E. G. WHITE.

God, who knows the end from the beginning, knew, before the birth of Jacob and Esau, just what characters they would both develop. He knew that Esau would not have a heart to obey him. When he answered the troubled prayer of Rebekah, informing her that she would have two children, he presented before her the future history of her two sons, that they would become two nations, the one greater than the other, and the elder would serve the younger. The first-born was entitled to peculiar advantages and special privileges; he possessed honor and authority, in the family and the tribe, next to that of the parents; he was regarded as especially consecrated to God, and was selected to fill the office of priest; and he received a double portion of the father's goods.

The two brothers were very unlike in character. Isaac was pleased with the bold, courageous spirit manifested by Esau, who delighted in the chase, bringing home game to his father, with stirring accounts of his adventures. Jacob was the favorite son of his mother, because his disposition was mild, and better calculated to make her happy. He had learned from his mother what God had taught her, that the elder should serve the younger, and his youthful reasoning led him to conclude that this promise could not be fulfilled while his brother had the privileges which were conferred on the first-born. And when the latter came in from the field, faint with hunger, Jacob improved the opportunity to turn Esau's necessity to his own advantage, and proposed to feed him with pottage, if he would renounce all claim to the birthright; and Esau sold his birthright to Jacob.

Esau had taken two wives of the idolatrous Canaanites. This was a source of deep sorrow to Isaac and Rebekah, for they well knew that God had commanded their fathers not to intermarry with idolaters, and they had fully understood the care and anxiety of Abraham that Isaac should marry a wife of his own nation and faith. Isaac was now more than one hundred years old, the infirmities of age were upon him, and his sight had grown dim. Esau was still his favorite son, and notwithstanding Isaac had been made acquainted with the purpose of God, he determined to bestow the benediction upon his first-born. He called Esau, and, as he supposed, privately made known his wish that he should prepare him venison before the bestowal of the blessing, in accordance with the custom of making a feast upon such occasions. Rebekah had been divinely instructed that Jacob was to be in the direct line through which the promise would be fulfilled in the birth of the Redeemer. She was confident that her husband was going contrary to the will of God, and that no reasoning could change his purpose, and without due reflection she determined not to allow the father's partiality for his eldest son to avert the purpose of God; by stratagem she would obtain the blessing for Jacob. As soon as Esau had departed on his errand she called her youngest son, and related to him the words of Isaac, and the necessity of action on their part to prevent the accomplishment of his designs to bestow a blessing, finally and irrevocably, upon Esau. If Jacob would follow her directions he might obtain the blessing, as God had promised. As Jacob listened to his mother's plan he was at first greatly distressed, and assured her that in thus deceiving his father he would receive a curse instead of the desired blessing. But his scruples were overborne, and he proceeded to carry out his mother's suggestions. The plan was successful; he obtained by fraud that which, had he shown the proper trust in God, he would have received as his right.

It was not his intention to utter a direct falsehood, but once in the presence of his father he thought he had gone too far to retreat. From that moment he felt poor in heart, he was weighed down with self-condemnation. In grossly deceiving his blind, aged father, he had lost his nobility and truth. In one short hour he had made work for a life-long repentance. This scene was vivid before him in after years, when the wicked course of his own sons oppressed his soul.

The unrighteous course of Jacob and Rebekah produced no good results; it brought only distrust, jealousy, and revenge. Mother and son should have waited for the Lord to accomplish his own purpose in his own way, and in his own time, instead of trying to bring about the foretold events by the aid of deception. If Esau had received the blessing which was bestowed upon the first-born, his prosper-

ity could have come from God alone; and he would have granted him prosperity, or brought upon him adversity, according to his course of action. If he should love and reverence God, like righteous Abel, he would be accepted and blessed. If, like wicked Cain, he had no respect for God, nor for his commandments, he would be rejected of him, as was Cain. If Jacob's course should be righteous, the prospering hand of God would be with him, even if he did not obtain the blessings and privileges generally bestowed upon the first-born. Rebekah repented in bitterness for the wrong counsel which she had given to Jacob, for it was the means of separating him from her forever. He was compelled to flee for his life from the wrath of Esau, and his mother never saw his face again. Isaac lived many years after he gave Jacob the blessing, and was convinced by the course of his two sons, that the blessing rightly belonged to Jacob.

In the providence of God the unerring pen of inspiration withheld not the mistakes and sins of good men. The sin is unsparingly brought to light, and also the just judgment of God. Because of his transgression, Jacob became a fugitive from his home, compelled to serve a hard master for twenty years. A cruel fraud was practiced upon him in his marriage with Leah, his ten sons deceived him as he had deceived his father, and for many years he mourned over the supposed death of Joseph. All these years Jacob was a recipient of God's favor, yet he had sown a crop that he must reap; neither time nor repentance could change into golden grain the vile weed sown. This view of the matter makes it of the highest consequence that in words and actions we move in conscious integrity, for "whatsoever a man soweth, that shall he also reap."

As Jacob pursued his journey, a stranger in a strange land, he sadly pondered the events which had transpired as the result of his own transgression. At night he lay down to sleep with the canopy of heaven as a covering, the earth his bed, and a stone his pillow. A compassionate God, who ever pitieth the woes of men, saw the lonely fugitive, troubled and perplexed, fearing that God had forsaken him because of his injustice, deception, and falsehood. In a vision of the night, the Lord manifested himself to Jacob. He saw a ladder, the base resting upon the earth, the top round reaching into the highest heaven even to the throne of God. The Lord himself, enshrouded in light, stood above the top of the ladder, and angels were ascending and descending upon it.

As Jacob gazed with wonder upon the scene, the voice of God was heard, saying, "I am the Lord God of Abraham thy father, and the God of Isaac. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Jacob awakened from his dream, and exclaimed in solemn awe, "Surely the Lord is in this place, and I knew it not." He looked about as if to again catch a glimpse of the heavenly messengers, but above him was only the blue, star-gemmed firmament, his head was still resting upon the rocky pillow. The ladder was gone, and the angels were no longer to be seen; but the voice of God was still echoing in his ears, with the promise now to him so precious. He felt indeed that angels of God, although unseen, peopled the place; that God was looking down upon him with compassion and love. Filled with holy awe and amazement, he involuntarily exclaimed, "How dreadful is this place! This is none other but the house of God, and this the gate of Heaven."

The meaning of this ladder is explained to us in the words of Christ to Nathaniel, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." The atonement of Christ links earth to Heaven, and finite man to the infinite God; for through Christ, the communication that was broken off because of transgression, is resumed with man. Sinners may find pardon and be visited by mercy and grace.

When the morning light appeared, Jacob arose, and taking the stone upon which his head had rested, he poured oil upon it, in accordance with the custom of those who would preserve a memorial of God's mercy, that whenever he should pass that way, he might tarry at this sacred spot to worship the Lord. And he called the place Bethel, or the house of God. With the deepest gratitude and love he repeated again and again the gracious promise that God's help and presence would be with him; and then, in the fulness of his soul, he made the solemn vow, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set

for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

God's presence is not confined to the splendid edifice. Jacob's humble resting-place had been consecrated by a manifestation of divine glory. God has often made sacred the hillside, the caves of the earth, the forest, the humble barn, the cotton tent. Each has become a tabernacle where he meets and blesses his servants, who are humbly seeking after truth, and peace, and righteousness. But the grandest cathedral, the marvel of architecture, if it incloses pride, dead forms, and hollow hypocrisy, is repulsive in the sight of God, who seeketh such to worship him as worship in spirit and in truth.

With a heart overflowing with love to God, and making melody in harmony with the happy songsters, Jacob went forward on his journey. He felt indeed that the presence of the Unseen was with him, and that angels were his companions.

Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens of divine favor granted to him demanded a corresponding return. In like manner, every blessing bestowed upon us calls for a response. The Author of all our mercies should receive, not only gratitude, but tangible returns. Our time, our talents, our property, should be, and will be by every true Christian, sacredly devoted to the service of Him who has given these blessings to us in trust. When special deliverance has been wrought for us, when new and unexpected favors have been bestowed upon us, we should not accept them with indifference and with careless, thankless hearts.—God would have us follow the example of Jacob, pledge to the Lord in return for all his mercies.

(To be Continued.)

Church Amusements.

ONE of the alarming signs of the times is the amazing and widespread mania for church amusements, both to please the young and raise funds out of unwilling pockets for religious purposes. The infection seems to have spread into nearly all denominations, from the Papists on one side to the utter Liberal on the other. Fun-making and hilarity are the great attractions, to allure the young—not to Christ, but to social intercourse, at "our meetings," and enable the cunning sharpers in Zion to sponge a little money out of their leaky pockets. There are many insurmountable objections to this, as church work, and among them I will suggest the following:—

These amusements are gotten up, in general, on a kind of *false pretense*. The plea generally is, with the showmen and women who start up and run these frolics, that it is for the benefit of the young folks, to interest them in meetings, form a more intimate friendship with them and the church; but the whole tendency is in the opposite direction from that of interesting them in strictly religious meetings. The appetites and passions catered to are morbid, and the more they are pampered by nocturnal banqueting and hilarity, the more the morbid passions are developed, and habits of conviviality become fixed; the more the mind is fascinated, the less and less is thought or cared for the solemn and serious matters of public worship or personal repentance or the soul's salvation. So far from being satisfied with an occasional "good time" in the line of convivial pleasures furnished by the church, they naturally run more and more to these entertainments, whenever there is an open door. So far from doing good to the young, these operations in Zion repel them, harden their tender hearts against serious impressions, and plunge them deeper and deeper in the slough of supreme worldliness and voluptuousness. By running plays and midnight frolics for our young folks, we naturally erase all the good, serious impressions we seek to make on their minds by Sunday-school lessons and preaching the gospel; and when they go out into the world, free from home restraints, we may reasonably expect they will, as they do, to a great extent, drop out of the circle of the church goers, and that Sunday will be the gala day of the week for hilarious amusements.

The cheat is, if possible, still more glaring.

The real object generally, on the part of the caterers is, not simply to amuse the young, as a benevolent operation, but to *sponge money out of their scanty pockets* to pay bills that should never have been contracted, or should be cheerfully paid by those who are resorting to these miserable shifts to get rid of their own obligations. The young are passing through the perils of a transition from childhood to manhood, and they need kind care and good training. They need restraints and salutary lessons on self-denial, the bridling in of their passions and appetites. But if the churches, and all the secret fraternities and clubs in town, in addition to all the traveling shows, spread out their fascina-

ting entertainments as traps before them, and all seek to draw them in as the spider does the fly, what chance is there for them to save either money or character? They should learn, if possible, to say to these charmers, with their siren song, "No, No; I have better business on hand."—*P. R. Russell, Baptist, in Messiah's Herald.*

Obedience, the First Duty.

SUPPOSE a Christian man is hired to watch at night in a large factory in a closely built village. He has agreed to be there from sundown until morning. His task is a very simple one. It is only to walk back and forth in the long rooms, and to go up and down the high stairways, keeping his eyes open, ready to put out the first show of fire, or to sound an alarm in danger. It seems to him a very insignificant work. On all sides sinners are impenitent, and souls are perishing. Oughtn't he to be up and doing in the Lord's cause? This is prayer-meeting night. He will go over and say some earnest words to his sluggish Christian brethren, to arouse them to action. He may be the means of a revival in that village. He quits the factory and goes to the prayer-meeting. His exhortation is cut short by the cry of fire. As he walks among the smoking ruins of that village the next morning, it may occur to him that he would have done better had he attempted less; that as watching was his business, he ought not to have allowed even praying or exhorting to interfere with his watching. It was because Saul, in worship, sacrificed sheep and oxen which he had been sent to destroy, that the Lord rejected him from being king of Israel. Saul thought those sheep were so fat, and the service of worship was so delightful, that surely God would be pleased to have him stop his work of slaughtering and enter on religious exercises. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" (Is that the question you are asking? you ought to have known the answer.) "Behold to obey is better than to sacrifice, and to hearken than the fat of rams." Saul did a great many evil things in his day. The one thing for which he was deposed from his kingship was the worshipping God when he had no business to worship; when he had another work to do, a work which he had no right to quit in the hope of doing something better—something more distinctively religious. The Lord is no better pleased to-day with the shirking of one's plain duty under the plea of doing religious service, than he was in the days of Saul.—*S. S. Times.*

The Complaining Preacher.

SOME years ago, a pastor of a small church in one of the villages of Indiana became exceedingly discouraged, and brooded over his trials to such an extent that he became an inveterate grumbler. He found fault with his brethren because he imagined they did not treat him well. A brother minister was invited to assist him a few days in a special service. At the close of the Sabbath morning service our unhappy brother invited the minister to his house to dinner. While they were waiting alone in the parlor, he began his doleful story by saying: "My brother, you have no idea of my troubles, and one of the greatest is, my brethren in the church treat me very badly." The other propounded the following questions:—

"Did they ever spit in your face?"

"No; they haven't come to that."

"Did they ever smite you?"

"No."

"Did they ever crown you with thorns?"

This last question he could not answer, but bowed his head thoughtfully. His brother replied: "Your Master and mine was thus treated, and all his disciples fled and left him in the hands of the wicked. Yet he opened not his mouth." The effect of this conversation was wonderful. Both ministers bowed in prayer and earnestly sought to possess the mind which was in Christ Jesus. During the ten days' meeting the discontented pastor became *wonderfully changed*. He labored and prayed with his friends, and many souls were brought to Christ. Some weeks after, a deacon of the church wrote and said: "Your late visit and conversation with our pastor have had a wonderful influence for good. We never hear him complain now, and he labors more prayerfully and zealously."

The Bible says: "Rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser." The above incident is another which shows the power of the Gospel as seen in Christ's sufferings, to subdue pride, and cast out discontent. Read Matthew 27, or John 19, to any fretful, gloomy or discontented Christian. This will be as efficacious as the balm of Gilead.—*Christian Press.*

THE GREAT CONTROVERSY BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER TWELVE—CONTINUED.

JACOB AND ESAU.

BY MRS. E. G. WHITE.

ONE reason why God does not bestow more and larger blessings upon his people is that they would not appreciate them and render to God the things that are God's. Every Christian should often review his past life, and never should he forget the precious deliverances which God has wrought for him, supporting him in trial, consoling him in affliction, opening ways for him when all seemed dark and forbidding, refreshing him when ready to faint under discouragements. And in view of all these innumerable blessings, he should be melted and subdued, grateful and humble. He may well exclaim, "What shall I render unto the Lord for all his benefits toward me?" The rendering to God will not be merely in words of thankfulness, but in tithes and offerings. The Christian will practice self-denial and self-sacrifice to make returns to God.

The conduct of Esau in selling his birthright represents the course of the unrighteous, who consider the redemption purchased for them by Christ of little value, and sacrifice their heirship to Heaven for perishable treasures. Many are controlled by inclination, and rather than deny an unhealthy appetite, they will sacrifice high and valuable considerations. If one must be yielded, the gratification of a depraved appetite, or the high and heavenly blessings which God promises only to the self-denying and God-fearing, the clamors of appetite, as in the case of Esau, will generally prevail, and for self-gratification, God and Heaven will be virtually despised. Even professed Christians will use tea, coffee, snuff, tobacco, and spirits, all of which benumb the finer sensibilities of the soul. If you tell them they cannot have Heaven and these hurtful indulgences, and that they should cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they are offended, and conclude that if the way is so straight that they cannot indulge their gross appetites, they will no longer walk therein.

Especially will the corrupt passions control the mind of those who consider Heaven of so little worth. Health will be sacrificed, the mental faculties enfeebled, and Heaven will be sold for these pleasures, as Esau sold his birthright. This case is left on record as a warning to others. Esau was a reckless person. He made a solemn oath that Jacob should have his birthright. Yet when he learned that his brother had obtained the blessing which would have belonged to him, had he not rashly sold it, he was greatly distressed. He had repented of his rash act, when it was too late to remedy the matter. Thus it will be in the day of God with sinners, who have bartered away their heirship to Heaven for selfish gratifications and hurtful lusts. They will then find no place for repentance, although, like Esau, they may seek it carefully and with tears.

Jacob was not happy in his marriage relation, although his wives were sisters. He formed the contract with Laban for his daughter Rachel, whom he loved, but after he had served seven years for her, Laban, wishing to retain his faithful services a greater length of time, deceived him, and gave him Leah. When Jacob realized the deception that had been practiced upon him, and that Leah had acted her part in deceiving him, he could not love her, and he reproved his father-in-law for thus trifling with his affections. Laban entreated him not to put away Leah, for this was considered a great disgrace, not only to the wife, but to the whole family. Jacob was placed in a most trying position; but he decided still to retain Leah, and also to marry her sister. Yet Leah was loved in a much less degree than Rachel.

Laban was selfish in his dealings with Jacob, and thought only of advantaging himself by his faithful labors. Jacob would have left the artful Laban long before, but he was afraid of encountering Esau. He heard the complaint of Laban's sons, "Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before."

Jacob was greatly distressed. He knew not which way to turn. He carries his case to God, and intercedes for direction from him, and the Lord mercifully answers his prayer. "Return unto the land of thy fathers, and to thy kindred; and I will be with thee." Jacob now called his two wives to the field, where there could be a secret consultation

without danger of being overheard, and said, "I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me." Jacob then related to them the dream given him of God, to leave Laban and go unto his kindred. Rachel and Leah replied, expressing their dissatisfaction with their father's proceedings, "Is there yet any portion of inheritance for us in our father's house? Are we not counted of him as strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's; now then, whatsoever God hath said unto thee, do."

Anciently it was customary for the bridegroom to pay a sum of money, according to his circumstances, to the father of his wife. If he had no money, nor anything of value, his labor was accepted for a stated length of time before he could obtain the daughter as his wife. This custom was deemed a safeguard to the marriage contract. Fathers did not consider it safe to trust the happiness of their daughters to men who had not made sufficient provision to take care of a family. If they had not ability to manage business, to acquire cattle or lands, it was feared that their lives would be worthless. But that the truly worthy might not become discouraged, a provision was made to test the worth of those who had nothing of value to pay for a wife. They were permitted to labor for the father whose daughter they loved. Their labors were engaged for a certain length of time, regulated by the value of the dowry required for the daughter. In doing this, marriage was not hasty, as there was opportunity to test the depth of affections of the suitor. If he was faithful in his services, and was otherwise considered worthy, the daughter was given him as his wife. And, generally, all the dowry the father had received was given to his daughter at her marriage.

What a contrast to the course now pursued by parents and children! There are many unhappy marriages because of so much haste. Two unite their interests at the marriage altar, by most solemn vows before God, without previously weighing the matter, and devoting time to sober reflection and earnest prayer. Many move from impulse. They have no thorough acquaintance with the dispositions of each other. They do not realize that the happiness of their life is at stake. If they move wrong in this matter, and their married life proves unhappy, it cannot be taken back. If they find they are not calculated to make each other happy, they must endure it as best they can. In some instances the husband proves to be too indolent to provide for a family, and his wife and children suffer. If the ability of such had been proved, as was the custom anciently, before marriage, much misery would have been saved. In the case of Rachel and Leah, Laban selfishly kept the dowry which should have been given to them. They have reference to this when they say, "He hath sold us, and hath quite devoured also our money."

(To be Continued.)

English Denominations.

As it becomes necessary for the master-builder, who has before him a building to construct, to carefully examine his material, so a minister of the gospel of Christ, who wishes to act his part in constructing the spiritual temple on the foundation, Christ, must have some knowledge of the sentiments, habits, and customs of those among whom he labors. With this object in view, I am seeking to learn the doctrines and practices of the different denominations in England.

Firmly believing in the near coming of our blessed Lord and Saviour, and having a desire to know how the doctrine is regarded here, and to know also the sentiments connected with it, I have ascertained the following facts:

Both in and out of the Established Church, the doctrine of the near coming of Christ is much more generally entertained than in America. There is but little prejudice against it, and the people are especially interested to hear and read concerning the subject. It is true that some of the sects look for the world's conversion and temporal millennium before the return of Christ, but their numbers are less, proportionately, than in the United States.

Knowing that the late Edward Irving, whose influence contributed quite largely to the introduction into England of the subject of the literal coming and reign of Christ, I had some little interest to acquaint myself with his followers. Therefore on March 16 I went to a meeting of the Irvingites, in Bedford Place, Southampton. I would here state that this Mr. Irving is he who translated into En-

glish the Spanish work treating on the subject of the coming of Christ, and wrote extensively upon the doctrine, creating a great stir in this kingdom from about the year 1830 to 1844. The book he obtained and translated was written by an anonymous author styling himself "Ben Ezra." The meeting to which I referred was their usual Sunday communion service, and lasted from 10 A. M. until 12:30 P. M. To give some little idea of the almost endless form and ceremony of the occasion, it would be safe to say, that not five minutes passed during the whole two and a half hours without some change in the service, either chanting, singing, praying, offering incense, etc., of which the service principally consisted.

Through the kindness of a friend I obtained the perusal of a set of their standard tracts, twelve in number, in which is briefly set forth their history and principles. They call themselves the "Catholic Apostolic Church," claiming that their church is a restored state of the church as it existed in and soon after, Christ's time. I can do no better in stating their sentiments than to quote from their own writings. In their introductory tract they say:—

"God has restored apostles to his church, to bring back the ways of holiness, and to the realities of holy worship, all who will hear his voice through them, and to anoint them with the Holy Ghost, that so they may escape the judgments that are impending over apostate Christianity, and who may stand before the Son of man. He inspires prophets, also, who, speaking in his name, proclaim the speedy coming of the Lord."

In tract No. 2 they state, "The ordinary means of regeneration, then, is the sacrament of baptism." I suppose, however, that their baptism is sprinkling, as the baptismal font in their church was not much larger than a Roman Catholic font of holy water, too small to admit of immersion. That they recognize sprinkling as baptism is also apparent from what they state in tract No. 4: "Christain men may call themselves members of the Greek, Roman, Anglican, or any other communion, but God regards them all as members of the one church and body of his Son."

Of the church, they say it is established on the four-fold ministry of Christ. We read in tract No. 5, "The four-fold ministry was inherent in Christ and manifested by him. So his church, being an outgrowth of himself, Apostles, Prophets, Evangelists, Pastors, and Teachers are in his church." That Christ filled these four offices they prove by Heb. 3: 1; Acts 7: 37; Luke 4: 18; John 10: 11.

In tract No. 6 they state, respecting the church, "The apostles are the nucleus of the church. They set over the church deacons, appoint elders (presbyters or priests) in every city. Bishops or angels are set over the church by the apostles. Deacons are chosen by the people, but elders or bishops were called by word of prophecy. Elders, bishops, and deacons are ordained by the apostles."

In tract No. 9 they say of the Mosaic priesthood, "The sprinkling of the blood, the daily meat and drink offerings, and incense, the trimming and lighting of the lamps, and the continual service of the tabernacle all showed forth spiritual and eternal worship and service which the church should offer, in the Holy Ghost, day by day, before the Lord." "But the church offers no sacrifice for the taking away of sin. She does on earth what Christ is doing in Heaven. There he presents himself to the Father as the Lamb that had been slain. Here in the holy eucharist she also brings before the Father the memorial of that body and blood once offered upon the cross, 'once for all, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.'"

As proof that it is right to have a literal altar on which to make an offering of the eucharist to God as the priests offered the blood of beasts while the smoke of literal incense rises before the altar, they quote Heb. 13: 10, and Mal. 1: 11.

In tract No. 11 we read, "In the eucharist is found a summary of all the types which exhibit the atonement and sacrifice of Christ."

"The principal parts of the eucharistic service are transacted within the sanctuary, a part of the church answering to the holiest of all in the tabernacle."

"The twelve loaves of shew bread, the type of Christ the bread of life, which remained on the table of proposition, in the holy place, for seven days, were consumed on the eighth day."

By the same analogy they claim that the eucharist that remains from the consecration on one first-day is consumed on the next first-day.

This people hold an early morning, and evening service every day in the week, of which they say, in tract No. 12, "The order of the morning and evening prayer, and exhortation by the evangelist, and in the evening by the pastor, corresponds to the whole action of slaying the lamb and placing it upon the altar."

In this service, "during the same the angel (bishop) takes from the tabernacle the symbols of the body and blood of Christ, and proposes or places them on the altar, in sight of all; signifying that it is only as pleading the sacrifice of Christ that we can present to God any act of worship."

In the evening the ministry is given by the angel and the elders, and consists of short meditations on the subject supplied by the angel in the morning. This act is antitypical to that of Aaron in lighting the lamps, and is symbolized in the church by the seven-fold lamp, burning before the altar, which is lighted by the deacons, as soon as the introductory part of the service is over.

There were more than a score of robed persons engaged in the service which I witnessed. The robes were of various forms and colors. To those who seek a "splendid ritual," this was, in some respects, an imposing sight.

I quote from another tract of theirs concerning it:—

"Its worship strikes the imagination of the educated beholder as the very worship celebrated by Tertullian or by Hippolytus. That venerable presbyter, those ardent young evangelists, those black-vested deacons, that ancient anthem, and still more ancient incense-burning; the homily, the hymn, the utterance, and the eucharist, transport us in sacred fancy to an antiquity beyond the reach of Romish or other rites. And yet how fitting is it to all the wants of To-day. That unique confession of the sin of schism, that *prayerful remembrance of the dead*, that earnest recognition of a PRESENT CHRIST, that all-pervading devotion without doctrine, does it not give shape and language to the aspirations of the soul alienated from all Churches, yet quite unable to do without them? It may well be so, for this ritual is the product of many minds, trained in diverse schools, united in their belief of a Divine mission, and searching, under the impression of a Divine command, up and down Christendom for the scattered vessels of the sanctuary, to find and to rebuild. And the priesthood!—consisting of men of various sects and vocations, not all of them separated from those vocations—it may not exceed the priesthood of other Churches in devotion to prescribed duty; but its functions certainly appear at once more comprehensive and more precise, every man having a special work, and the entire work including ministration to every want or circumstance of humanity; the daily service of the altar and the pulpit, the visitation of the sick, the relief of the distressed, and the absolution of the burdened."

Of their history I quote from tract No. 5 of their series of twelve: "In 1830 a young man in the west of Scotland spoke with tongues. Power came upon two brothers and their sisters of another family living a few miles off. All these persons were of noted godliness and sobriety of character."

"Rev. Edward Irving, minister of the Scotch church, Regent Square, accepted the doctrine and work and was shortly after ejected from his church."

They state that "utterances were made by these persons, calling attention to the symbols of the Old Testament, especially those of the tabernacle. These were explained in the light of prophetic words as shadowing forth the true spiritual worship to be observed by the church evermore."

It seems they decided that while these things signified Christ's work, that it also meant his ministers on earth; so they have taken the same position as the Mormons, although in different form of carrying it out, namely, that both the Aaronic and Melchisedec priesthood are now carried out in the ministry of the church on earth.

It is due, perhaps, that I should say of this people, that with all their forms and ceremonies the greatest degree of reverence, dignity, and devotion are manifest, and that they are still earnest advocates of the immediate personal coming of our Lord Jesus Christ.

It is apparent, I think, to all our brethren, where this people, who had so much light on the doctrine of Christ's coming, fell into formalism. If these were genuine movings of God's Spirit among them, he designed to show them his sanctuary, that they might be prepared to understand Christ's present position, and the true event to take place at the end of the twenty-three hundred days, and so stand as the Seventh-day Adventists have, the shock of the passing of the time in 1844.

But alas! the leaders in the movement here were believers, to a great extent, in many forms and ceremonies, and mistook the voice that called attention to the great and closing work of Christ as our High Priest, as a call to establish new ritualism, which exceeds in its many variations and changes that of both the church of England and of Rome.

J. N. LOUGHBOROUGH.

A MAN of true worth is always ready to acknowledge worth in others.

THE GREAT CONTROVERSY BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER TWELVE—CONCLUDED.

JACOB AND ESAU.

BY MRS. E. G. WHITE.

IN the absence of Laban, Jacob took his family and all that he had, and departed. After he had pursued his journey three days, Laban learned that he had left him, and he was very angry, and pursued after him, determined to bring him back by force. But the Lord had pity upon his servant, and as Laban was about to overtake him, gave him a dream not to speak good or bad to Jacob. That is, he should not force him to return, or urge him by flattering inducements. When Laban met his son-in-law, he inquired why he had stolen away unawares, and carried away his daughters as captives taken with the sword. Laban tells him, "It is in the power of my hand to do you hurt; but the God of your fathers spake unto me yesternight," and he mentioned how he had been warned by the dream. Jacob then rehearsed to Laban the ungenerous course he had pursued toward him, that he had studied only his own advantage. He appeals to his father-in-law as to the uprightness of his conduct while with him: "That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes."

A shepherd's life was one of diligence. He was obliged to watch his flocks day and night. Wild beasts were common, and often bold, and would do great injury to sheep and cattle that were not guarded by a faithful shepherd. Although Jacob had a number of servants to aid him in tending the flocks owned by himself and Laban, the responsibility of the whole matter rested upon him. And during some portions of the year he was obliged to be with the flocks himself, day and night, to care for them in the dry season, that they might not perish with thirst; in the coldest part of the year to save them from becoming chilled with the heavy night frosts. Their flocks were also in danger of being stolen by unprincipled shepherds.

A shepherd's life was one of constant care. He was not qualified for his position unless he was merciful, and possessed courage and perseverance. Jacob was chief shepherd, and had shepherds under him who were termed servants. The chief shepherd called these servants, to whom he intrusted the care of the flock, to a strict account if they were not found in a flourishing condition. If any of the cattle were missing, the chief shepherd suffered the loss.

Christ, in his relation to his people, is compared to a shepherd. He saw, after the fall, his sheep in a pitiable condition, exposed to sure destruction. He left the honors and glories of his father's house to become a shepherd, to save the miserable, wandering sheep, who were ready to perish. His winning voice was heard calling them to his fold, a safe and sure retreat from the hand of robbers; also a shelter from the scorching heat, and a protection from the chilling blasts. His care was continually exercised for the good of his sheep. He strengthened the weak, nourished the suffering, and gathered the lambs of the flocks in his arms, and carried them in his bosom. His sheep love him. He goeth before them, and they hear his voice, and follow him. "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." Christ says, "I am the good Shepherd. The good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine."

Christ is the chief shepherd. He has intrusted the care of his flock to under-shepherds. He requires these shepherds to have the same interest for his sheep that he has ever manifested, and to ever feel the responsibility of the charge he has intrusted to them. Ministers, who are called of God to labor in word and doctrine, are Christ's shepherds. He has appointed them under himself to oversee and tend his flock. He has solemnly commanded these to be faithful shepherds, to feed the flock with diligence, to follow his example, to strengthen the weak, nourish the fainting, and shield them from devouring beasts. He points them to his example of love for his sheep. To secure their deliverance, he laid down his own life. If they imitate his self-

denying example, the flock will prosper under their care. They will manifest a deeper interest than did Jacob, who was a faithful shepherd over the sheep and cattle of Laban. They will be constantly laboring for the welfare of the flock. They will not be mere hirelings, of whom Jesus speaks, who possess no particular interest in the sheep; who, in time of danger or trial, flee and leave the flock. A shepherd who labors merely for the wages he obtains, cares only for himself, and is continually studying his own interests and ease, instead of the welfare of his flock.

Says Peter, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." Says Paul, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

All those professing to be shepherds, who feel that to minister in word and doctrine, and bear the burdens and have the care which every faithful shepherd should have, is a disagreeable task, are reproved by the apostle: "Not by constraint, but willingly; not for filthy lucre, but of a ready mind." All such unfaithful shepherds, the chief Shepherd would willingly release. The church of God is purchased with the blood of Christ, and every shepherd should realize that the sheep under his care cost a priceless sum. He should be diligent in his labor, and persevering in his efforts to keep the flock in a healthy, flourishing condition. He should consider the sheep intrusted to his care of the highest value, and realize that he will be called to render a strict account of his ministry. And if he is found faithful, he will receive a rich reward. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Jacob continued, plainly presenting before Laban the injustice of his course: "Thus have I been twenty years in thy house. I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labor of my hands, and rebuked thee yesternight."

Laban then assured Jacob that he had an interest for his daughters and their children, and he could not harm them. "Now, therefore," he said, "come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee." To this, Jacob consented, and a pile of stones was thrown up as a visible token of the compact.

And Laban said, "The Lord watch between me and thee when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters; no man is with us, see, God is witness between me and thee." Laban understood the wrong of polygamy, although it was through his artifice alone that Jacob had taken two wives. He well knew that it was the jealousy of Leah and Rachel that led them to give their maids to Jacob, which confused the family relation, and increased the unhappiness of his daughters. And now as they are journeying to a distant country, and their interest is to be entirely separate from his own, he would guard their happiness as far as possible.

Jacob made a solemn covenant before the Lord, that he should not take other wives. "And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the Fear of his father Isaac."

HUMILITY.—Beware of that pride which makes a parade of being humble, and avoid all occasions of showing thyself before men; feel thyself as nothing, and then wilt thou act as if self were quite put aside; speak not of thy sins; do not distinguish thyself by any unusual plainness of dress or manner, but seek to behave in that way which will attract the least notice from others; the test of thy sincerity will be the feelings which thou bravest, not the taunts or the scorn of others, but the neglect—the being entirely passed over by persons of whom thou thinkest with respect.—*Short Meditations, edited by Dr. Hook.*

I RECKON him a Christian indeed that is neither ashamed of the gospel nor a shame to it.

[FROM JOHN WESLEY'S MISCELLANEOUS WORKS.]

A DIALOGUE

BETWEEN AN ANTINOMIAN AND HIS FRIEND.

(Concluded.)

ANTINOMIAN.—Well, I am not bound. St. Paul himself says to believers, "Why are ye subject to ordinances?" Col. 2:20.

FRIEND.—True; that is, Why are you, Christian believers, subject to Jewish ordinances? such as those which are mentioned in the very next verse, "Touch not, taste not, handle not."

Ant.—Nay, that is not all. I say "Outward things do nothing avail to salvation." This is plain; for "if love to God, and love to our neighbor, and relieving the poor, be altogether unprofitable and unavailable either to justification or salvation, then these outward works in submitting to outward ordinances, are much less available."

F.—Do you speak of the ordinances of Christ?

Ant.—I do. "They bring in the most dangerous kind of popery, and pervert the pure Gospel of Christ, who persuade men, that if they do not submit to the ordinances of the Lord Jesus, he will not confess them before his Father." And I affirm, it is better not to practice outward ordinances at all, than to practice them on these gospel-destroying principles, to the ruining of our souls."

F.—What Scripture do you produce for this?

Ant.—I wish you would not build so much upon the letter; it is your letter learning too, that makes you talk of inherent righteousness.

F.—Do you say then, a believer has no inherent righteousness?

Ant.—That I do. I say, "God will save us to the utmost, without any righteousness or holiness of our own." To look for inherent righteousness, "is to deny the Spirit, and trample under foot the blood of the covenant. Believers have not any inherent righteousness in them. Our righteousness is nothing but the imputation of the righteousness of Christ."

F.—Now, I believe that Christ by his Spirit works righteousness in all those to whom faith is imputed for righteousness.

Ant.—By no means; all our righteousness is in Christ. It is wholly imputed, not inherent. We are always righteous in Christ, but never righteous in ourselves."

F.—Is not, then, every believer righteous or holy?

Ant.—Doubtless; but he is holy in Christ, not in himself.

F.—Does he not live a holy life, and is he not holy of heart?

Ant.—Most certainly.

F.—Is he not, by plain consequence, holy in himself?

Ant.—No, no, in Christ only; not holy in himself; he has no holiness at all in himself.

F.—Has he not in him the love of God, and of his neighbor; yea, the whole image of God?

Ant.—He has. But this is not gospel holiness.

F.—What vain jangling is this! You cavil at the name, while you allow the whole thing I contend for. You allow a believer is holy both in heart and life. This is all I mean by inherent righteousness or holiness.

Ant.—But, I tell you, this is not gospel holiness. Gospel holiness is faith.

F.—Stand to this, and you still give up the whole cause. For on your supposition, I argue thus:—Faith is holiness or righteousness; but faith is in every believer, therefore, holiness or righteousness is in every believer.

Ant.—Alas, alas! I pity you. Take my word for it, you are in utter darkness. You know nothing yet of true faith; nothing at all about it.

F.—Will you then be so kind as to explain it to me?

Ant.—I will. I will make it as clear as the sun. I will show you the very marrow of that doctrine which I recommend, with all my heart, to all, as the most wholesome doctrine of Jesus Christ. "Many think they know it, when they have but crude, carnal, indigestible notions of it. And they imagine we rest contented with such a faith as theirs; namely, that Christ has died to ward off the wrath of God, to purchase his favor, and, as an effect of that, to obtain certain inherent qualities and dispositions, to make us meet for the kingdom of Heaven. Was this our faith, it would be requisite to seek after this sort of sanctification, and not to be at rest, without we felt something of it. But, on the contrary, we believe that the blood shed upon the cross has put away and blotted out all our sins, and that then there was an everlasting righteousness brought in; by believing which, our hearts and consciences are made as perfectly clean as though we had never sinned. In this consists true purity of soul, and not

in habitual qualities. And whoso are thus made pure and perfect are delivered from the dominion of sin. They do also bear forth the fruits of righteousness, not in order to become more holy, but because they are perfectly holy, through faith. It is true, we have still the vile, sinful body, which continually disposes the mind to evil. But the blood of Jesus makes us free from sin, and, as it were, destroys the connection."

F.—Of all the accounts I have ever yet heard, this is the most "crude and indigested." But let us go over it step by step. You first describe what you judge a false faith, viz: "A faith that Christ hath died, to ward off" (or appease) "the wrath of God, and to purchase his favor;" (suppose, for me, a lost sinner) "and as an effect of that" (of God's favor bought with the blood of Christ) "to obtain for me certain inherent qualities and dispositions, to make me meet for the kingdom of Heaven." Now, how do you prove this to be a false faith?

Ant.—Easily enough; for men are obliged to support it by frames, feelings, and works.

F.—And did you not allow, just now, that whosoever has true faith is "holy both in heart and life?" that he has in him "the love of God and of his neighbor; yea, the whole image of God?"

Ant.—I did. And what then?

F.—Why then you have abundantly confuted yourself; for you have allowed, that true faith not only cannot be supported, but cannot exist, no, not for one moment, without "certain inherent qualities and dispositions," (viz. the love of God and of all mankind) "which makes us meet for the kingdom of Heaven." You have allowed, that true faith cannot subsist without a holy frame of heart, a continuance in good works, and a feeling sense of God's love to me, a sinner.

Ant.—I hear you. Go on.

F.—You said next, "Was this our faith, it would be requisite to seek after this sort of sanctification." From your own words it appears, that this is your faith, if you have any true faith at all. See then that you "seek after this sort of sanctification," viz. love of God and of your neighbor. For if you can be at rest, though you feel nothing of it, it is plain your heart is not clean, but hardened.

Ant.—You may say what you please. You know no better.

F.—You went on; "On the contrary, we believe that the blood shed upon the cross has put away and blotted out all our sins." Why, who believes otherwise? If you mean only, that Christ then put away the punishment of all our sins, who believe in him: what a marvellous discovery is this! I pray, whom doth this arguing reprove?

Ant.—It reproves you, who deny that "an everlasting righteousness was then brought in."

F.—I do not deny it; no more than you understand it. But I ask, in what sense was it brought in? What was it brought into? Was it then first brought into the world? You cannot say this without saying that all who went out of the world before that hour were lost. Or was it brought into the souls of believers? Then believers have an inward or inherent righteousness. You had better therefore, let this text alone. It will do no service at all to your cause.

Ant.—I see plain you are as blind as a beetle still. I am afraid your head-knowledge will destroy you. Did not I tell you, "Our hearts and consciences are made perfectly clean by our believing; and that in this consists true purity of soul, and not in habitual qualities?" Thus we are made perfectly holy." And though "the vile, sinful body continually disposes the mind to evil," yet, "the blood of Christ makes us free from sin, and, as it were, destroys the connection."

F.—Destroys the connection of what? I doubt you have stumbled upon another word which you do not understand. But whether you understand yourself or no, it is sure I do not understand you. How can my mind at the same time it is "continually disposed to evil" be "free from sin, perfectly clean, perfectly holy?"

Ant.—O, the dullness of some men! I do not mean really holy, but holy by imputation. I told you plainly, the holiness of which we speak is not in us, but in Christ. The fruit of the spirit, (commonly called sanctification) such as love, gentleness, long-suffering, goodness, meekness, temperance, neither make us holy before God, nor in our own consciences.

F.—I know these cannot atone for one sin. This is done by the blood of Christ alone; for the sake of which, God forgives and works these in us by faith. Do I reach your meaning now?

Ant.—No, no; I wonder at your ignorance. I mean, we are not made good or holy by any